

The Expositor

and Current Anecdotes

ENTERED AS SECOND CLASS MATTER AT THE POSTOFFICE, CLEVELAND, OHIO
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Volume XIX
Issued Monthly

NOVEMBER, 1917
Subscription \$2.00 Per Year

Number 2
Total Number 218

WHAT SHALL MINISTERS PREACH TODAY?

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From one point of view the themes suited to the Christian pulpit are narrow in their scope, technical in their phraseology, monotonous in their iteration and apparently unrelated to the interests that engross the minds of the vast majority of the human family. I know a household in which the children at certain stages of their development have, in turn, on Sunday afternoons mounted a dining-room chair or the landing on the hall stairway and, carrying out their intention of playing church, have discoursed as follows: "Everybody be good children, mind your mamma, come to my church and keep up the institutions of religion." This is not a bad, though childish, paraphrase of the preacher's message. Wherever and however he begins, he must get around before he finishes, like the advertiser of any commodity, to his point. And the point is, of course, "be good." That is what in some guise or other the congregations expect to hear. That is why twenty-five million inhabitants of the United States continue every Sunday to go to church despite week-ends, automobiles, and moving pictures. They want to be good, they want to know what it is to be good, and how they can be good, or at least a little better than they are.

Preaching Truths Eternal.

So the preacher's message tapers down to the main point and the truths which give it body, charm and edge are restricted in number. They do not vary in substance from age to age. There is a timeless element in a sermon that makes the man who is preaching it at times supremely indifferent to present day tendencies and to the chatter of the bazaars. Suppose in these autumn days we could get Frederick Denison Maurice at the far end of a celestial-terrestrial telephone line. "Mr. Maurice, what would you preach if you were on earth today?" The answer would not be long in coming.

"I should preach just what I preached in Lincoln's Inn Chapel, London, sixty years ago, the unity of the Father and the Son, the complete identification of Christ with the human race in order to become its deliverer from falsehood and evil."

"Charles Haddon Spurgeon, what would you preach today?"

"The same truth that brought multitudes from all parts of the world to hear me in the Metropolitan Tabernacle thirty years ago—sal-

vation through the atoning blood of Christ for everyone who repents and believes."

"Phillips Brooks, we should very much like to know, if you were back in Trinity Church in Boston at this wonderful epoch of the world's life, what would be the truths which you would emphasize?"

"The very same truths I tried to burn into the hearts of men when on earth—the eternal belonging of the soul to God, the infinite possibilities of the life that is hid with Christ in God."

Timely Views of Truth.

Yet though the basal truths live on long after the lips of those who proclaimed them here are silent, the preacher who would send his arrows home consciously or unconsciously modifies his sermon in conformity to place and time. Any sermon is the product of an individual man, it takes form in a certain local environment, it is preached in a certain place, its adaptations, emphasis, illustrations, application are to a considerable degree suggested by the place and suited to the flesh and blood men and women to whom the sermon goes. Here again we can adduce the examples of the great preachers—Jesus flavoring spiritual truth with allusions to boats and nets, to the sky and the flowers, to John the Baptist and to King Herod; Savonarola thundering defiance at the corrupt rulers of Florence; John Knox speaking directly to Mary Queen of Scots—"Thou art the woman;" and Beecher upholding the hands and heart of Abraham Lincoln when freedom in this land was in the balance.

Timeless and Timely.

So the timeless and the timely elements join hands to give substance and interest to a sermon. If one had to choose between a purely timeless and a purely timely one, most of us would prefer the former. A sermon with nothing in it but deductions from yesterday's newspaper's headlines, or from the latest novel, or from a talk with a wayside acquaintance last week, has little to differentiate it from an after-dinner speech or a magazine article. The ideal should be the skilful blending of both the timely and the timeless elements, contact and connection with the prevailing mood of the person in the pews, and at the same time a reflection and transmission of the eternal truths of the spiritual kingdom.

It is therefore desirable for the minister every little while to take a fresh look at his world, and especially this autumn when the terror, the uncertainty and woe of life on this globe invade his quiet study with every newspaper, magazine or book, when its long fingers have taken from his own home circle a boy or a girl, from his congregation the choicest youths, from his circle of ministerial acquaintances familiar and cherished friends.

The Present Chaos.

Never did the preacher of the Christian gospel, at the beginning of a church year, look out upon such a terrible world—thirty millions of men in all parts of the globe under arms, five million graves due to the clash of arms in the last three years, perhaps ten millions more maimed, crippled or blinded, or rendered physically unfit for life by mishap or scant food, business disordered and in some regions utterly demoralized, food supplies running low, nations on the brink of destruction, nature itself ravaged and despoiled, the fair structure of civilization built up at the cost of so much toil and sacrifice undermined and threatening to fall, seeds of hatred and desire for revenge planted in the hearts of men, women and little children that may bear terrible fruitage in the years to come, the Christian people of all these fighting nations mixed up inextricably in this melee, already springing at one another's throats or studying with scientific carefulness the bayonet thrust that they may send some other Christian to his death.

Terrible, But Glorious.

Yes, it is a terrible world, but a glorious one also. The minister must see and rejoice in the outpouring of young life at the call of duty and honor, the rising tide of idealism, the willingness of a great raw, undisciplined nation to waive private considerations and hitherto presumably sacred private rights in order to gird itself to take its due part in the world struggle. It seems for the moment, at least, as if this country would never again be so madly devoted to business and pleasure as it has been during the last quarter of a century, that luxury, ostentation and pride of birth or class would in the melting pot of these crucial times, disappear and give place to an equalization of privileges and opportunities such as even this free land has never known.

So then our world as we see it at the beginning of another season of church activities is a vast compound of opposing tendencies and influences. Deeds of valor and true glory shine out against the dark background of slaughter and misery. But perhaps the world today is no worse than the world to which Peter the Hermit and St. Bernard preached. If modern science has invented more devilish means, than the Dark Ages knew, of maiming and ending human life, if the powers of evil seem more strongly entrenched in certain places, on the other hand there are far more extensive and virile forces at work making for the healing of humanity and for the reconstruction of civilization and of Christianity.

Confronting such a world the preacher's first task is to build anew foundations of faith. Many a hitherto devout believer in God has experienced in his spiritual life the counter-

part of what the very earth in France has suffered. As that has been upheaved and twisted, seamed and pulverized, so the fabric of faith in many a life has been shot through and through. Never were there so many persons needing illumination, comfort and guidance. This is the mood not only of those who count themselves regular attendants at the sanctuary but of those who have hitherto listened to the ringing of the church bells, without stirring from their easy chairs. Somehow the religion of both classes, however sincere of satisfying it may have been up to the present era, is not robust enough to tide them over this drain on faith.

Strengthen Their Faith.

The preacher if he has any interpretation of what is taking place in the world must pass it on to such doubters and inquirers. It may not be always desirable to proceed in the conventional way with a series of sermons on the doctrines, beginning with God, and Christ, and going on to man, the Bible, salvation, sin, and the hereafter. The people want something more than an elaborate and well correlated doctrinal scheme. They want the truth that is most real to the man who presents it. If he can get at it through the creed of his church, well and good, providing these accredited standards find him at the depths of his own experience. We are to preach the Bible, of course, but the Bible as the depository of the thoughts of men whose souls were open to the living God, and the Bible as the record of their spiritual aspirations, struggles and victories. But God was no nearer Abraham in Mesopotamia, or Jacob in Canaan, or Joseph in Egypt, or Daniel in Babylon, or Paul en route to Damascus, than he is to Lloyd George in London, to Woodrow Wilson in Washington, or to John R. Mott in New York City. The Bible was written to connect men with God, not only the men of the earlier times but the men and women of the twentieth century, and our preaching this autumn must be suffused with a sense of the nearness, the sufficiency, and the forgiving love of God; with the connection that every individual life is enswathed or pervaded and may be energized by the life of God, that we do not have to strain after it but simply be still and know that he is God, know that what is true in him is true in us, that the more completely one casts himself upon this enfolding love the more truly does the reality of it validate itself to our intellects, our minds, and our consciences.

This is the first stone in the new structure of faith that the preachers are to lay for the depressed and the doubting multitudes about them, the being, the power, the good will, the gracious purposes of the living God.

Clearer Views of Christ.

The fact of the existence of God must have acquired for us preachers a new sharpness of outline because of the mental turmoil through which some of us have passed, so we ought to have a new word concerning Christ. We ought to have discerned in him something hitherto unrealized in his relation to our modern world. Take T. R. Glover's book on "The Jesus of History," one of the most stimulating studies of the Master which has been given to the world in the last ten years. Its pages flash

forth many a fresh picture of Jesus. The reader discovers wealth of new meaning in his career that links him up with what men are doing and thinking about this very day. It is a contemporaneous Christ whom we want, not a far-away figure in history, not a rival of or substitute for God, but a window into the life and character of God, a Jesus into whose clear and unwavering consciousness of the Father we too are to enter, whose utter self-giving and self-spending we are to imitate and perpetuate in our time; not a Jesus conceived of as an impossible and unapproachable ideal, but a Jesus who bodied forth in action under the Syrian skies the type of human life which God would have incarnated in all his children in every part of the globe in this twentieth century of the era which bears the name of Christ.

Reality of an Endless Life.

The cap-stone in our reconstructed house of faith is the reality and the pervading influence of the life beyond the grave. How many young men in the midst of shot and shell, how many languishing in hospitals and prisons, how many bereaved wives and mothers have asked in the last three years this question, "Is there a future life?" It is time the assertions and assumptions of Jesus Christ on this point and those of the men who were closest to him should be put to the front of our preaching. Too long and too exclusively have we dealt on the satisfactions that come to men in this earthly life through faith in God. Such satisfactions are undeniable, but they come to those persons who have learned that this present human order is but a temporary and preparatory one. The pendulum should swing back. Let us hear again in our churches such hymns as "I am but a stranger here; heaven is my home," and "Brief life is here our portion," and let us have more sermons from texts like these: "Lay up yourselves treasure in heaven," "Come now, ye that say, Today or tomorrow we will go into this city and spend a year there and trade and get gain, whereas ye know not what shall be on the morrow," "Thou foolish one, this night shall thy soul be required of thee," "Brethren, the time is short," "In my Father have we many mansions."

The restoration of this discarded emphasis will not mean a return to medievalism or to monasticism but it will bring back a proper balancing of this life with that which is to come. It will strip death of its terrors. It will help men to use this world without abusing it. It will enable both those with whom the world goes well and with whom the world goes ill to carry themselves with an elevation and dignity of character that befit those who call themselves children of God and whose only hope for the future and only incentive to action today lies in the fact that they are identified with an eternal order of being.

The Practice of Christianity.

If the preacher's first business this autumn is to reconstruct the shattered faith of his hearers, his second duty is to proclaim more unflinchingly than ever the duty of the faithful, persistent, and consistent practice of Christianity. Many a minister is now planning his pulpit program with a view to bringing into church membership at Easter no less than fifty

or a hundred new members. Well and good, but I should like to see some other statistical goals influencing the minister's homiletical output these next few months. Suppose that he make it his definite aim to produce harmony and mutual affection in ten homes where there are now maladjustments of members to one another, or that he strive to get twenty-five of his business men now giving fifty cents weekly to missions to give a dollar, or five employers of labor to keep their tempers and to be considerate and conciliatory when their employes ask them for a raise, or ten now discontented and envious wage-earners to be content with their wages, or six women members of his congregation, including the president of the Women's Sewing Society, to refrain from gossiping about their neighbors; or induce five homes where the incomes range above five thousand dollars annually to relate themselves in ways of Christian helpfulness and friendliness to five homes where the annual income ranges below one thousand dollars. Wouldn't that be "preaching for a verdict?"

Before we preach too many sermons on international relations after the war, on total disarmament schemes, on international peace, let us come down to the local and the particular. Let us own up that the problem of the world's adjustment to the mind of Christ depends upon our being able to get a multitude of little groups of people living together in homes and neighborhoods and communities, in shops and factories, to be more kind, patient, considerate, and unselfish. A year ago at this time many ministers in Boston, New York and other cities were concentrating energies and pulpit ammunition upon winning, with the help of Mr. Sunday, as many converts as possible. In the course of the winter thousands joined the churches. Have there been since that goal was reached equally earnest efforts to build these converts up in righteousness? Is not this the winter in which to preach with a view to having the converts grow in grace, "What the world wants," said Henry Drummond, a quarter of century ago, "is not more of us Christians, but a better crowd of us."

Start With What You Find.

As for the people outside of the church altogether, let us join with evangelistic appeal an effort to discern and build up the latent Christianity that is in them. If they are now pure, right-minded, considerate of others, if they pay their debts and do not grumble at their taxes, if they are ready to do their part as citizens and members of a world order, they are by just that much nearer the Kingdom of Heaven than if these qualities were not at all evident in them. On this point the words of a prominent Congregational minister, now a chaplain in one of the New York regiments, are significant:

"The character of the soldiers in this new National Army is higher far than that of the ordinary regular army, and it is a great mistake for well-intentioned piety to confuse the two and put all soldiers in the same class. To encourage the men to keep the character they now have and struggle for it is a better game than to assume that they have lost it and treat them like prodigals. So many of my boys are

white, fine, noble, and know what they are fighting for! Real men they are, not surpassed in courage, character, and devotion by any in civic life."

The Inner Life.

The third class of subjects which should be given prominence this autumn has to do with the importance and necessity of cultivating the inner life. In order to get and to keep a first hand knowledge of God, in order to live according to Christianity, one must have his regular points of contact with the sources of spiritual supply. He must exercise himself unto godliness. The preacher must therefore prescribe as well as preach, he must give definite directions for overcoming personal faults and vices, and for building up a strong, symmetrical and winsome Christian character. In our reaction from lifeless forms and elaborate ceremonies, from morbid introspections and pietistic excesses, from the conventions and institutions of organized Christianity, we have lost or reduced the real values that go with times and seasons, with a strict personal regimen, with the accredited customs and the permanent institutions of our faith. The result is that we have a mass of raw, undisciplined, incompetent Christian material in our churches. Democracy is a splendid and a vital thing in the church as well as in the state, but when it is interpreted as the right to go to church when you please, pray when you feel like it, give a penny or a dime whichever happens to be in your pocket, when it practically means an utterly irresponsible attitude toward the approved agencies of the church and towards its time-honored means of grace, then democracy in the church as well as in the state is riding for a fall.

Contrasting Phenomena.

It happens that American religious life today presents two contrasting phenomena that emphasize the value of ordered thought and self-examination and discipline. The largest congregation which comes together in Boston on a given Sunday morning is made up of men and women who during the past week have concentrated their attention on the same passages of Scripture and the same interpretation thereof. They come prepared to obtain all the help that inheres in the quiet of the vast Christian Science sanctuary, in corporate and simultaneous thought on spiritual themes, in the atmosphere that is always diffused when worshippers enter the House of God reverently, remain there quietly and teachably, and go away thoughtfully and often silently.

At the other extreme in doctrine and externalities at least, is the Roman Catholic church. But here again the power lies in the fact that millions of devout adherents, throughout the week, often mechanically, to be sure, but often with real sincerity, have been trying to get near to God and to Christ through the use of prescribed exercises.

Contrast such preliminary and subsequent study and self-discipline with what precedes and follows the average Christian Protestant morning service. Many in the pews bring minds saturated with the Sunday morning paper. On the way to church they have discoursed on the weather or the contemplated

automobile trip in the afternoon. Bringing to the sanctuary no sharply defined sense of God, their attitude toward the minister and the choir is apt to be critical. "We pay these people for preaching and singing to us, now let them crack away at our minds and hearts if they want to." The moment the benediction is pronounced out the pew holders go, bowing and smiling to their neighbors, asking Smith as to why he was not at the club yesterday noon, or saying, "My dear Mrs. Brown, I hope you had a delightful summer. Come and see me this week, won't you?"

The Remedy.

I would not exaggerate the worldly atmosphere which many professing Christians bring with them into the church or satirize the feeblest aspirations after a deeper life, but I submit that it imposes a great and sometimes almost insuperable task upon the preacher when he has to drill down through stratum after stratum of absorption in material things to get at the real man and the real woman.

If we had in our churches a more frequent proclamation of the absolute necessity of the culture and training of the individual Christian life, if we made more of habits of prayer and of Bible reading, and of family worship, if we stressed the duty of self-examination, of clearing out of one's thoughts periodically the evil that intrudes so easily, if we emphasized the gains that come from habitual church attendance and from associating together for prayer and conference on the deep themes, we should tone up the spiritual life of our congregations.

We might as well expect the new American army to win its battles in France without any drills or uniforms, without subordination of privates to officers, without the discipline and hardening, without the regularity of hours, the conformity to accepted standards which now obtain at all the camps and cantonments throughout this country, as to expect the Christian churches of America to be sufficiently spiritually strong enough and practically efficient enough to play any worthy and influential part in the reconstruction of the world and in its thorough evangelizing and Christianizing when the war is over.

Preach Presence and Power of God.

What then should the minister preach? The presence and sufficiency of God, the leadership, comradeship, and the saving help of Christ, the reality and glory of the life to come as contrasted with the temporary and preparatory nature of this earthly order, the faithful, drastic, practice of Christianity in daily life, the cultivation, through such outward means and agencies as approved their own worth, of the life of the soul.

Then let the minister in the spirit of his preaching emulate him whose preaching to the Gentile world laid so deep and strong the foundations of Christianity in the first century. Paul asked his converts to pray that he might make his truth manifest. He wanted to get his ideas over into the minds of his special audience. The preacher today must connect, not with an imaginary group, but with that hard-pushed business man on the broad aisle, that mother with many household cares who sits

beside him, that high school girl who is beginning to ask profound questions and that high school boy who has not yet waked up to the meaning of life, that stenographer on the other aisle, that school teacher over yonder, that bookkeeper growing gray over his ledger, the serving maid and the chauffeur. He must, first of all, preach clearly, and then, like Paul, he must pray that courage be given him to speak boldly, as he ought to speak. The courage that spends itself entirely on denouncing the Jews and the saloon may be mere bravado. If the preacher today has genuine Pauline courage, he will speak against caste in his own church, against harmful luxury and display, against organized vice as it may in any form intrude into his own congregation, against excessive

profits and excessive wages, against intolerance and narrowness and hypocrisy.

But last of all let him remember that this same Paul closed his phenomenal pulpit career in the imperial city of Rome, where he testified to individuals who came to his lodging in great numbers, "persuading them concerning Jesus." Let the wooing note be heard again and again. We are preachers of good tidings; we are not administering a dose of medicine. We are swinging wide for all men the gates of pure and abiding joy.

[This address to the Congregational ministers of Boston caused so much comment that Dr. Bridgman was requested to repeat it to the Methodist ministers.—Ed.]

What the Ministers Read and When and How

C. A. McKay

"Do you find much time to read?" I asked a busy city physician recently as I talked with him in his office and noted the row of book cases that lined the wall. "That is one of my keenest disappointments," he said, "I read what I must read to keep up in my profession but I do not find time to do more than that."

Later I was in the home of an attorney who has been practicing law in that Western city since '81. His library was unusually large and stocked with rare discrimination. I put to him the same question as to the physician and his answer was not unlike that of the medical man.

Doubtless if the same question were put to the average editor, minister or business man the answer would be the same. It probably is one small phase of that old puzzle as to how a man is to make a living according to the requirements of the day and at the same time make a life.

What a tremendous amount of reading matter comes before the eyes of the average minister in the course of a year, bidding for his attention and consideration! The difficulty with most of us now is not, how we shall get something to read, but how we shall have the wisdom to select what we most need and how shall we find time to read that which we have selected? To name such a difficulty presupposes that the minister needs to read. It is true that books will not make a scholar but scholarship is not attained without books. The man who seeks to enlarge his mental capacity, to extend his horizon, to become alive to the forces that have made and still are making human life and destiny, must read books. If, like St. Augustine, we are trying "to get eternity into our little souls" we must drink long and deep at the fountains of God's truth issuing forth in good books, which, as Milton well said, are the "life blood of master spirits." Where there is life there is growth and growth demands nourishment. Books are also windows through which we catch visions that illumined the author's soul as he wrote. Such an author is for the moment our prophet and benefactor.

May I venture to give two answers to the question, "What shall the minister read?" In

general, should not we, in the ministry, because we are required to be somewhat at home in every field of human thought and endeavor, choose our reading from a broad field? To run your eye over the list of books published each year by your own denominational publishing house would indicate that the men in the ministry had decided that there is no book written in any field that is necessarily outside the range of his interest, provided only that he is assured that the time spent in quarrying the book's message is a worthwhile investment.

To be specific and name particular books that pastors might well read is a daring thing to do. A man is known and judged by the company he keeps in the library as well as on the street. Harry Melville expresses it vividly when he says, "The book is the touchstone of the man. When some years before his death Mark Twain lampooned the venerated writers of English prose and poetry he gave himself away. His Oxford gown could not conceal his poverty of culture. The man who can read Milton, Wordsworth and Coleridge without being moved ought to keep the fact to himself." Nevertheless let me name four or five of the books which I see on the shelf before me as I write which have been my fountains of nourishment, my windows of vision during the past year. "**Some Christian Convictions**," written by the gifted minister of the Madison Avenue Presbyterian Church of New York City, I have read with deep satisfaction because it expresses the great fundamental doctrines in simple, frank language, a fine example of scholarly conservatism. I am also re-reading with profit and delight "**Christianity and the Social Crisis**," by that vigorous prophet of Rochester Seminary. One line I found in Mr. George Coleman's book, "**Democracy in the Making**," has nourished me in many a meditative moment. It was a quotation from Rabbi Hirsch in which he said, "Religion teaches us that what we ought to do, we can." Doesn't that line contain the dynamics of faith? And the city pastor cannot afford to overlook Dr. Newton Marshall Hall's book, "**Civic Righteousness and Civic Pride**." Anything that comes from the pen of our splendid English friend, James Bryce, de-

serves our careful consideration. The cream of his public addresses in America is gathered under the title, **"University and Historical Addresses."** They are a rare combination of information and inspiration. Four old books that have been for several years before the public gave me special delight this year. **"The Social Message of the Modern Pulpit"** and **"The Modern Man's Religion,"** by Dr. Brown of Yale no young minister, in my opinion, can afford to be without. The other two were by President Faunce of Brown, **"The Educational Ideal in the Ministry"** and **"The Social Aspects of Foreign Missions."** No man can read Dr. Brown's book on the social message and not have his Bible take on a new worth and a new glory. His chapter on the value of incomplete knowledge in, **"The Modern Man's Religion"** is worth the price of the book and more. The second chapter in President Faunce's book in which he treats the attitude of religious leaders toward new truth is as priceless as it is pertinent. May I name four more books I see on my shelf, all very different but all very worthwhile? **"The Church and Labor,"** by Charles Stelzle; **"Why Men Pray,"** by Charles Lewis Slatery; **"Graded Social Service in the Sunday School,"** by W. N. Hutchins, and **"Mr. Britling Sees It Through."**

Not a book on history! No; but I recall two occasions this winter when I went to the public library, took Poole's Index and gleaned out all the articles on Russia that have appeared in the best magazines this year which appealed to my appetite and when the library clerk placed the volumes before me, I enjoyed them as one would a six-course banquet. "But I like books of travel," my friend tells me. May I say that, **"The Last Frontier"** proved for me a rare combination of travel and history and fiction. One line from that book reveals its subject matter and subtle analysis. Mr. Powell says, "The first thing that Great Britain does when she acquires a new colony is to build a custom house; the first thing that Germany does is to build a barracks; but the first thing that France does is to build a railroad." I was quoting that line to a business man of my congregation, a man of wide reading and rich experience, and he said, "It ought to be added that when Uncle Sam acquires a new colony the first thing he does is to build a school house." I dare not lengthen this list of books even though the ancient classics have been omitted. Huxley said that nobody had added a line to Jonathan Edward's "Freedom of the Will," or ever refuted Edward's statement of its difficulty. So is it with a choice few of the old classics. I am taking for granted that no man will censure me for failing to mention the Bible and the dictionary. The Bible needs not my commendation and as for the dictionary, I like Bishop Quayle's unique putting, "This dictionary perusal will give the speaker a gamut of speech which will keep him from being his own ditto mark. The words he uses will be like the flowers a body might pluck coming through a wild-flower field. A word has a haunting quality in it betimes like a strain of saddened music heard at dusk."

When shall the minister read is often as puzzling as what. This plan is suggested

merely to enforce the need of having some plan. Each man will decide upon the plan that best suits his habit of work but some definite program must, in my opinion, be adopted and strictly adhered to else the end of each season will come to find few books really read. I suggest that at least on three mornings in the week, Tuesday, Wednesday and Thursday, say, one chapter be read from some worthwhile book. No, I do not think the evening is better. That is the time for the newspaper and lighter magazines. Nor is Monday or Saturday afternoon as good. That is a time for good fiction. The first hours of the best days will bring the greatest reward.

That is a minimum of time to give to reading and may seem insignificant to the bookish minister who keeps his nose in a book all morning but for the average minister it will work wonders in the course of a year. For example, let me take the first six books on my shelf and note the number of chapters they contain. 5, 5, 12, 15, 9 and 8 represent the number of chapters in those six books or 54 in all. That means that if I begin in September to read those six books and read only one chapter each Tuesday, one each Wednesday and one each Thursday, by Christmas I will have had the opportunity to digest great and worthwhile messages from six master spirits. That ought to mean growth and increased capacity for appreciating and doing. One of those books is President Faunce's book, **"The Educational Ideal in the Ministry,"** with eight chapters, rations for eight days. But here on my desk is a personal letter which President Faunce wrote me about this book. For when I read a good book I like to drop a line to the author if he be living and thank him for his contribution to my life, always adding that no reply is expected. When I wrote Dr. Faunce thanking him for his book, he refused to be excused from answering and so wrote me a very cordial letter, from which I feel certain he will allow me to quote this line, "I put the experience of fifteen years in the pastorate into that little book." Think of it! And I have presumed to masticate and digest it in eight morning meals! When one is reading such books, one chapter a day is enough. Dr. Jowett has well said, "He only sees who takes time to see. We are so feverish in action that we have no time for vision. We are more concerned to have the wheels going round than to receive divine direction and sanction. And so the plain has no towering cathedral. The day is not overlooked by the Eternal. Life has no sacred mount."

So much for a schedule of three hours a week given to solid reading. "If you spend a little time every day on a subject," says the gifted editor of *The British Weekly*, "you will find by the time you are forty that you are an authority on that subject." Is there not in that statement a suggestion for the minister who would stay off the dead line? Is not age ever a rigidity of ideas more than of muscles? Who can listen to a great soul for one hour three days in each week and fail to grow a little "new wood" each year? Besides, we ministers are reminded now and then, by those who see us better than we see ourselves, that we are in danger of doing too much talking

in proportion to our listening, both in our relationship to God and men. What a privilege and what a discipline books afford us in listening to a greater soul talk! Good talking is a fine art but how fine and rare is the art of listening!

How one reads is quite as important as what and when. If it be true, as has so often been told us, that nothing we learn at college is so valuable as how to study, it is equally true that all other preparations and equipment for the work of the ministry will be defeated unless we have learned and daily practice that kind of studying that not only makes a scholar but that makes for an effective ministry. Dr. Henry Van Dyke says, "The reward for reading books lies not in the information gained or in the ideas acquired but in the mental stimulus afforded, in the power we gain to read more books and better ones and, by and by, to think for ourselves and produce ideas of our own."

There is one very commonplace and very simple suggestion that I should like to offer because it has proven of value to me. Because the major part of my college work was taken in a State Normal and later for a few years I had the valuable experience of being the principal of a small high school, I learned from sheer necessity how to study in order to teach. We only learn that perfectly which we can teach to another is the maxim of the teaching profession. So now when I have finished reading a chapter in a choice book, I close the book and sum up its message in my own vocabulary, not merely the recalling of a few hazy ideas and impressions but the putting into audible and orderly sentences the truths presented by the author. That is equal to going over a manuscript written in dim lead pencil and tracing it in ink. It is, in my opinion, better far than mere underscoring and the making of notes in the margin. One is written

on the sensitive scroll of the mind, the other is merely on the pages of a book soon to be closed and set on a shelf. However, I have such faith in the earnestness and sincerity of my fellows in the ministry that I am persuaded they will find, each for himself, how to read so that his books shall be to him as the abiding place of choice spirits who have come from out the past to tabernacle with us, spirits which have not only a bit of truth to reveal but which also have that subtle thing we call Personality, which is contagious with those fine impressions that make for higher thinking and better living.

In his book, "The Pastor-Preacher," Bishop Quayle says in his unique way, "To read books for the love of books, to study history as being one of the race whose varied journeys history records, to read poetry because poets hear the swish of those waves whose voices to their hearing become articulate words, to read fiction because it is one of the brawniest ways of telling truth, to read biography because man must be a passion with man, to read science because science is the trituration of God's thoughts; and so to translate biographies, geographies, sociologies, astronomies into the talk of the common people so that all may know how God has done, that is a preacher's wisdom. For books are the juices squeezed from the cluster of the ages. They represent earth's wisdom and delight and are the foot-path across the hills along which the generations have trod. The preacher ought to be at home in the best thought of all time. He owes that to himself; he owes that to his people. And it is heartening to my mind, having been my lifetime a reader of many books, to note with what sure persistency the human sea reaches its tide out toward God. The world books are feeling after if happily they may find God."

HOW I SECURED A LIBRARY

By a Well-Known Baptist Minister and Member of National Council

The church of my first pastorate was located in a small town in northern Ohio, and numbered about 100 members. It called me at a salary of \$500, and the use of the parsonage, the latter being an asset of no small consideration as I had just taken unto myself the one who has proven a real helpmate during the years that have followed. Before we had finished the furnishing and "settling" of the parsonage, and were ready to welcome all good sisters who might think it incumbent upon them to call and counsel the new and inexperienced wife of the pastor, our money was exhausted. That means we were in debt at the very threshold of our housekeeping, but we reckoned such a liability of little consequence when laid over against the hopes, anticipations, plans, energy and enthusiasm for service which buoyed and stirred our hearts. Our faces were toward the east, and the eastern skies were aglow with rosy-tinted hues.

When finally our house was in order all things needful seemed to have been included. One thing only disturbed me, my library. On the shelves of a home-made book case I had,

all told, about 100 volumes. Well did I realize the meager equipment for vocational and collateral reading, for the securing of that intellectual stimulus and ever-widening vision so essential to the greatest usefulness and success of the minister. As a result of one of our first "parsonage conferences" two things were decided upon, and in this decision the new pastor's wife was not only willing but insistent. First, we should begin at once to buy books; and secondly, the pastor should make it a practice to attend the district, state and national meetings of our denomination, and that in order to carry out both parts of this decision certain personal comforts and, even necessities, at times, should be sacrificed. It is the judgment of my wife and myself after more than twenty years that those were among the wisest decisions of our early married life.

A further word about the decision that the pastor should attend the denominational meeting may not be amiss, since this is a privilege few young ministers feel they can afford. We believed such occasions furnished opportunity for fellowship, for the counsel and exchange

of ideas among those of kindred purpose and experience, so essential in the life of every minister, especially those located in small towns and parishes; that such occasions would help to keep the cobwebs from the brain, bring one in contact with those of larger wisdom, experience and success, help to neutralize any tendency to conceit, and to encourage the heart so often wearied in the service of love to which it is dedicated. It would also extend one's acquaintance with the men, especially the leaders, of the denomination.

How much I owe to this decision I cannot say, for such things cannot be definitely determined; but I am convinced that to this decision must be attributed in no small measure the joy of my ministry, the mutual love and confidence which exists between my brethren and myself, and the advancement which has come to me in denominational standing and in the character of the churches which have honored and entrusted me with their pastoral care. By manifesting a real and, I trust, a fairly intelligent interest in the problems of the Kingdom, as represented by my own denomination, I gained the confidence and consideration of my brethren. Positions of trust on district committees and state boards were opened to me, and in fifteen years I was elected to membership on our National Executive Committee, an honor of which I could not consider myself worthy, one which, I am confident, would not have come to me had not certain personal comforts been sacrificed by my wife in accordance with the decision mentioned above.

While in debt for household furnishings, and with a monthly income of only forty dollars, we began to purchase books covering the fields in which we were interested. Paralleling the interest of all lovers of good books we included in our lists history, biography, essays, poetry, art, travel, fiction, philosophy, nature books, and, of course, theology, devotional works and missions. We began these purchases not from money we had "saved up," and which we felt could be spared. To begin buying books only when one has money he feels can be spared is fatal to the person who would increase his library and keep abreast of the times. Too many other just and pressing needs claim a full share of the "saved up fund," all to the exclusion of the claims of books. In most minister's homes there are about three demands upon every dollar of income, in which instance it is not difficult to give plausible reason why the purchase of desired books should be deferred. And there are so many opportunities to apply this order of reasoning that it soon becomes the line of least resistance, and, finally, a fixed habit.

We had registered our decision to begin adding to our library at once, and we began at once to act upon our decision. Through installment houses, and through a publisher with whom I made arrangements, we bought books with the understanding that payments should be made monthly. This worked so satisfactorily that at the expiration of two years we had come to another decision, viz.: that the way to make sure of the books one most needs is to buy them at stated times and pay for them monthly just as one pays his grocery

and milk bills. My check book will show as many, if not more, checks drawn in favor of the publisher than the grocer or butcher. I expected, and do expect, to have books to pay for every month just as I expect to have to pay for milk and meat. In fact, I have not been out of debt for books in twenty years, and I am convinced that the best way to insure to one's self a continuous flow of books to his library shelves is to put the payment of books on one's monthly check list, and to keep it there for a larger or smaller amount through fair weather and foul. This plan inaugurated when our income was forty dollars per month, has been continued as that income increased, and now with an income many times the original amount we find it advisable to keep in debt for books (though not for anything else). Our experience has proven that our book interest will be more active and intelligent if a monthly check must be made out for books. It really resolves itself into a monthly inventory of the books in hand, those on our purchasing list, just where we stand on those purchased, and how soon we will be warranted in further gratifying our tastes and needs.

Of course it will not be understood from anything I have written that the plan described involved a reckless buying of books either in kind or number. When our income was \$500 per year we decided upon a certain percent to be set aside for books; when, from time to time, our income was increased, the monthly book allowance was increased. Care has been exercised not to involve ourselves unduly in gratifying our desire for new books, although confession should be made that some book agents have been so successful in the gentle art of persuasion that we have been compelled, at times, to add new items to our list of "comforts sacrificed." Thus have we been able to add some 2,000 volumes to our library in twenty years. I am confident this would not have been accomplished had we made a practice of waiting until our finances seemed to warrant before purchasing the much desired and needed volumes. With four children in the home we have known how imperative and pressing certain home expenses often are, but with it all we have gone in debt for books and never have been unable, thus far, to meet the monthly payments. My experience, as herein recited, easily points the line of advice it has been my privilege to give to others, younger than myself, who would give that touch of refinement and culture to their lives and homes which books alone provide.

GIFTS FOR SOLDIERS.

Fifteen Bible chapters and portions, three of them, Ten Commandments, Lord's Prayer and Twenty-third Psalm, in French and English, make up an inexpensive gift for soldiers, convenient for their pockets, 12 for 20c, 100 for \$1.50, and \$10 per 1,000—carriage paid. The men will read this selection. It is used for gifts to companies and for distribution at encampments. P. C. and H. L. Barton, 701 Caxton Bldg., Cleveland, O.

"No, sir," said the rabid free thinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go round howling about it."

WAR AND RELIGION

"A Student in Arms," by Donald Hankey, was originally printed in the "London Spectator" as sketches written in the trenches. The rather unusual note in these essays gave them instant popularity, twenty-four thousand copies of the book being sold in the first month of its publication in England. The author was killed in action on the Western Front, October 26, 1916.

We give a few paragraphs, somewhat condensed, from the book. Published by E. P. Dutton & Co., 168 Fifth Ave., New York City. Price \$1.50.

Democracy.

In this matter of the war all classes were at one—in sentiment and in practical resolve. The crowd that surged outside the recruiting offices was proof of it. All classes were there . . . All emerged clothed alike, and meditated on the symbolism of clothes. They had donned the gray shirt and ready-made khaki of the new era, and deposited the emblems of class distinction on a common rag-heap. It was the formal beginning of a new life, in which men of all classes, starting with something like equality of opportunity, should gain what pre-eminence they might by the merit of their inherent manhood or the seduction of their native tact. Henceforth all fared alike. Gradually all found their level. The plausible were promoted, found wanting, reduced, and replaced by men of real grit and force of character. Mechanics joined the machine-gun section, clerks became orderlies or telephonists. Equality of opportunity had been granted, and the inequality of man had been demonstrated. It was found that the best formula, after all, was that of St. Paul: "Diversities of gifts, but the same spirit." . . . When the war is over, and the men return to their homes and their civil occupations, will they remember the things they have learned? If so, there will be a new and better England for their children. One would like to prophesy great things. Then boasters must be of no account, for men shall remember that in the hour of danger they were wanting. There shall be no more petty strife between class and class, for all shall have learned that they are our nation, and that they must seek the nation's good before their own. Men shall no longer pride themselves on their riches, for they shall have learned that it is the qualities of the heart which are of real value. . . . Would that it might be so! Much depends on the women of England. If they carefully guard the ancient ruts against our return and press us back into them, we shall acquiesce; but if at this hour of crisis they too have seen a wider vision of national unity and learned a more catholic charity, the future is radiant with hope.

The Religion of the Inarticulate.

There has been a great deal of talk since the war began of "the Church's opportunity." It is one of those vague phrases which are the delight of the man who has no responsibility in the matter and the despair of those who have.

Churchmen had failed to understand or to touch the workingman. Perhaps the war would

give us a unique opportunity of doing this. In the barrack-room we certainly achieved intimacy, but life was dull and prosaic and uncomfortable. At last we realized that we were experiencing the usual conditions of the workingman. We grasped the fact that he is inarticulate, and has no real chance of being anything else. But it did not necessarily follow that he therefore had no religion. St. James compares those who state their faith apart from their works with those who declare it by their works, and his comparison is not favorable to the former. Actions and objects of admiration we must watch to discover the true religion of the inarticulate.

Barrack life is narrow and sordid, like the life of workingmen, and it lacks the spice of risk. There is no risk of losing your job and starving. As a result the more heroic qualities are not called into action. The virtues of the barrack-room are unselfishness in small things, and its vices are meanness and selfishness in small things. The men certainly did believe in unselfishness, generosity, charity, and humility. But it was doubtful whether they ever connected these qualities with the profession and practice of Christianity. . . .

This is surely nothing short of tragedy. The men believed absolutely in the Christian virtues without ever connecting them in their minds with Christ.

The chaplains saw the inarticulateness, and assumed the lack of any religion. They did not grasp that the men really had deep-seated beliefs in goodness, and that the only reason why they did not pray and go to communion was that they never connected the goodness in which they believed with the God in whom the chaplains said they ought to believe. . . .

The chaplain must start by making the men see that his creeds and prayers and worship are the symbols of all that they admire most, and most want to be.

In doing this perhaps he will find a stronger faith than his own. It is certainly arguable that we educated Christians are in our way almost as inarticulate as the uneducated whom we want to instruct. If we apply this test of actions and objects of admiration to our own beliefs, we shall often find that our professed creeds have very little bearing on them. In the hour of danger and wounds and death many a man has realized that the articles of his creed about which he was most contentious mattered very, very little, and that he had somewhat overlooked the articles that proved to be vital.

Marching Through France.

There are few more mournful spectacles than a town or village lately reduced to ruins. The ruins of antiquity leave one cold. The life that they once harbored is too remote to excite our sympathies. But a modern ruin is full of tragedy. You see the remains of the furniture, the family portraits on the wall, a child's doll seated forlornly on a chair, a little figure of the Virgin under a glass case. In the middle of the little square is a little iron bandstand, and you can almost see the ghosts of the inhabitants

walking up and down, laughing, chatting, and quarreling, with no sense of the disaster overshadowing them. You wonder what became of the girl whose rosary lies on yonder dressing-table, and who doubtless prayed every night before that little figure of the Virgin, was she raped by some blood-stained Uhlan? Or did she escape in time to relations or friends at a safe distance? And to what purpose were all these homes sacrificed? Why are all these good people scattered and beggared and fugitive? On the Day of Judgment someone will have to answer. As we thought of the pleasant towns and villages that we

had left behind, with their honest, kindly inhabitants, we set our teeth and resolved that, if we could prevent it, the receding tide should never return over the fair lands of France.

So long we stayed in these scenes of desolation that we almost forgot what a live town looked like. It is hard to describe the delights of the journey home, made in far other fashion than the journey out. But that was many months ago, and now that we are sound of limb again we hear the call of desolate Belgium and threatened France, and long to do our bit once more to hasten that slowly receding tide of devastation.

EMPHASIZING JESUS

"The Jesus of History," by the Rev. T. R. Glover, is a study of the historical Jesus which grew out of lectures given in a number of the cities of India during the winter of 1915-16. Our extracts show the quality of the book.

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Jesus Over All.

Wherever the Christian Church, or a section of it, or a single Christian, has put upon Jesus Christ a higher emphasis, there has been an increase of power for church, or community, or man. Where new value has been found in Jesus Christ, the Church has risen in power, in energy, in appeal, in victory. Paul of Tarsus progressively found more in Christ, expected more of him, trusted him more; and his faith was justified. If Paul was wrong, how did he capture the Christian Church for his ideas? If he was wrong, how is it that when Luther caught his meaning, re-interpreted him and laid the same emphasis on Jesus Christ, once more the hearts of men were won by the higher doctrine of Christ's person and power, and a new era followed the new emphasis? How is it that, when John Wesley made the same discovery, and once more staked all upon faith in Christ, again the Church felt the pulse of new life? On the other hand, where men have minimized Jesus, or have relegated Him to a more distant sphere—where, in short, Christ is not the living center of everything, the value of the Church has declined, its life has waned. That, to my mind, is the most striking fact in history.

Where Jesus is the most real, there we are apt to see the human mind reach a fuller freedom and achieve more.

In fine, there is no figure in human history that signifies more. Men may love him or hate him, but they do it intensely. If he was only what some say, he ought to be a mere figure of antiquity by now. But Jesus is not a dead issue, he has to be reckoned with still; and men, who are to treat mankind seriously, must make the intellectual effort to understand the man on whom has been centered more of the interest and the passion of the best of mankind than any other.

Understanding Jesus.

When we make our picture of Jesus of Nazareth, does it suggest the man who has stirred mankind to its depths, set the world on fire, and played an infinitely larger part in all

the affairs of men than any man we know of in history? What was it in him that changed Peter and James and John and the rest from companions into worshipers, that in every age has captured and controlled the best, the deepest, and tenderest of men? Are we afraid that our picture will be too modern, too little Jewish? These are not the real dangers. Again and again our danger is that we underestimate the great men of our race, and we always lose by so doing. That we should overestimate Jesus is not a real risk; the story of the Church shows that the danger has always been the other way. But not to underestimate such a figure is hard. To see Him as he is, calls for all we have of intellect, of tenderness, of love, and of greatness. It is worth while to try to understand him even if we fail. God, said St. Bernard, is never sought in vain, even when we do not find him. Jesus Christ transcends our categories and classification; we never exhaust him; and one element of Christian happiness is that there is always more in him than we supposed.

Jesus and Woman.

One side of the work of Jesus must never be forgotten. His attitude to woman has altered her position in the world. No one can study society in classical antiquity or in non-Christian lands with any intimacy and not realize this. Widowhood in Hinduism, marriage among Mohammedans—they are proverbs for the misery of women. Even the Jew still prays: "Blessed art thou, O Lord our God! King of the Universe, who hast not made me a woman." The Jewish woman has to be grateful to God, because He "hath made me according to His will." Paul must have known these Jewish prayers, for he emphasized that in Christ there is neither male nor female. Paul had his views as to woman's dress and deportment, especially the veil, but he struck the real Christian note here, and laid stress on the fact of what Jesus had done and is doing for women. There is no reference made by Jesus to woman that is not respectful and sympathetic; he never warns men against women. Even the most degraded women find in him an amazing sympathy; for he has the secret of being pure and kind at the same time—his purity has not to be protected; it is itself a purifying force. He draws some of his most delightful parables from woman's work.

It is recorded how, when he spoke of the coming disaster of Jerusalem, he paused to

pity poor pregnant women and mothers with little babies in those bad times. Critics have remarked on the place of woman in Luke's Gospel, and some have played with fancies as to the feminine sources whence he drew his knowledge—did the women who ministered to

Jesus, Joanna, for instance, the wife of Chuza, tell him these illuminative stories of the Master? In any case Jesus' new attitude to woman is in the record; and it has so reshaped the thought of mankind, and made it so hard to imagine anything else, that we do not readily grasp what a revolution he made.

A GREAT DEVOTIONAL CLASSIC

MARK MASTERS

The greatest devotional book of the sixteenth century is the book entitled "Rule and Exercise of Holy Living," by Jeremy Taylor. The son of a barber, Jeremy Taylor rose to the office of a bishop in the Church of England and became one of the greatest scholars of his day. For three centuries his book has influenced the Christian world and will continue to be one of the best books for the quiet hour. It has been translated into many languages and has gone through hundreds of editions. No better advice can be found for the development of the Inner Life than that contained in this little book. We give herewith the briefest possible outline of the valuable treatise on Rule and Exercise of Holy Living.

I—The Care of Time.

The life of every man may be so ordered that it may be perpetual serving of God. Everyone has work enough that there shall be no room for idleness. As long as idleness is shut out from our lives all the sins of wantonness and softness are prevented and there is little danger of temptation. Here then are his rules for employing our time.

1.—On awaking in the morning think first of God and his service and close the day with thoughts of God.

2.—Let every one that hath a calling be diligent in the pursuit of it.

3.—Let all intervals of time be employed in prayer, meditation and reading.

4.—Avoid the company of drunkards and busybodies.

5.—Let your employment be fit to your age and understanding.

6.—Don't spend more time on your dress than on your devotions.

7.—Cut off all useless employment.

8.—Don't let your recreation take all your time. Make your recreations serve you rather than you serve them.

9.—Set apart a portion of every day for solemn devotion, and religious employment. Let nothing encroach upon that time.

10.—Do not the work of God negligently or rapidly. Let not your heart be upon the world when you pray. Sir Thomas Moore was sent for by the king but sent answer back that he would attend him when he had first performed his services to the King of kings.

11.—A certain time every year we should for a time turn from all other things for a period of fasting and prayer.

12.—Let all things be done prudently and moderately.

II—The Purity of Intention.

We should intend and design God's glory in every act. "Do all to the glory of God." Holy intention is to the action of a man, what roots are to a tree. Here are his rules to guide our intentions.

1.—In every action reflect on the end. Why do I do it?

2.—All actions should begin with prayer that God will not only bless the act but also sanctify the purpose. Here, too, are some of the signs of the purity of intention.

(1) That we should be as zealous in our religious actions as we are in our temporal affairs.

(2) He who does as well in private between God and his own soul, as in public has given himself a good testimony that his purposes are full of honesty and integrity.

(3) It is well when we are not solicitous as to the effect of our actions.

(4) He that despises the world and its vanities is the most secure in his intentions because he is the farthest removed from temptations.

III—Rules for the Practice of the Presence of God.

That God is present in all places and sees all actions and knows all discourses and understands all thoughts, is taught by the Scriptures.

"Do not I fill Heaven and earth?"

"Neither is there any creature that is not manifest in his sight, but all things are naked and open to the eyes of him with whom we have to do."

"In him we live and move and have our being."

No more can we be removed from the presence of God than from our own being. God is everywhere present in essence and power. He manifests himself in holy places, in solemn assemblies and in the lives of his followers. How can we realize and practice his presence at all times?

1.—Think frequently that God is here filling every place. And say with David, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there—if I make my bed in hell behold thou art there."

2.—In beginning an action solemnly worship God and place yourself in his presence, behold him with the eye of faith, and let your desires be fixed upon him, as the object of worship, the reason of hope, and the fountain of blessing.

3.—Try to see in everything the power and excellence of God and let your conversation lead to him. It is his sun that shines upon us, his fire that warms us, his water that re-

freshes us. Do we know that God is the owner and dispenser of all things?

4—In retirement have frequent converse with God. Have a chapel in your own heart where you may often go for devotion.

5—God is in us and we in him. We are the works of his hands, let us not defile his workmanship. We are in his company let us not pollute it.

Many benefits flow from the exercise of these rules. Among them the following:

(1) They are an excellent help in prayer, producing in us reverence and actual devotion.

(2) They produce confidence in God, patience in trouble, and hope of remedy.

(3) They help us to realize that God is with us in our actions, to preserve us; in our recreations to restrain us; in our sleep to watch over us. If we walk with God in all his ways as he walks with us in all our ways we shall find perpetual reasons to enable us to keep that excellent rule, "Rejoice in the Lord always, and again I say rejoice."

(4) The realization of God's presence helps to restrain wondering thoughts, establishes the heart in good purposes and leads to perseverance.

IV—Rules Governing the Practice of Prayer.

1—Never ask anything of God that is sinful or that ministers to sin. Ask of God power and assistance to do your duty; to glorify God;

to do good works; to live a good life; to die in the fear and favor of God and gain eternal life.

2—We may pray to God for the gifts of the Spirit.

3—We may ask for temporal benefits as food, raiment and conveniences.

4—If we would pray with effect we must live with care and piety.

5—All prayer must be made in faith and hope.

6—Our prayers must be fervent, intense, earnest and importunate. As St. Paul teaches: "striving in prayer"

"laboring fervently in prayer"

"night and day praying exceedingly" and

"praying always with all prayer."

7—Our prayers should be as continuous as our desires. Jesus taught "that men ought always to pray and not to faint." Paul says that we should "pray without ceasing," then we must always pray for the forgiveness of sins, for the assistance of God's grace, for charity, for life eternal and for all temporal affairs.

8—In all forms of prayer mingle petition with thanksgiving.

9—Let your posture of body in prayer be reverent, grave and humble.

These rules put into any life and faithfully followed will make that life a power for God.

JESUS AND WEALTH

What Jesus Taught Regarding Wealth, by George J. McNew, is a little book which was originally a thesis for a degree. But it is far more than an ordinary thesis presented to the faculty of a theological seminary. It is a careful study of one of the greatest problems of the twentieth century—the problem of wealth, its production and distribution. But, while paramount today, the problem is not original with the twentieth century. So our author begins his discussions by looking at the problem and its solution in the Old Testament and then gives a glance at the social conditions in the New Testament age. He studies Jesus' personal position, and compares it with modern socialism. He then studies Jesus' teachings concerning wealth, covetousness, beneficence, heavenly treasures, ownership and stewardship of wealth. His climax is a statement of the place of wealth in the Kingdom of God on earth. It is a timely discussion of a perplexing modern problem, and well worth careful reading.

The following is the detailed outline of the third division of the book:

DIVISION THREE.

The Positive Picture.

I—RICHES ANTI-SPIRITUAL.

1. Proposition Stated.

2. Proofs Cited:

- (1) "Deceitfulness of Riches." Matt. 13:22.
- (2) Case of foolish farmer, Luke 12:16 ff.
- (3) Case of rich young ruler. Luke 18:18 ff.

II—WARNINGS AGAINST COVETOUSNESS.

1. Definitions and Distinctions.

2. Special Instances:

- (1) Rebuke of Judas. Matt. 26:6-13; Mark and John.

- (2) Gain of world versus forfeit of life. Matt. 16:26.

- (3) Inheritance incident. Luke 12:13-15.

III—THE DUTY OF BENEFICENCE.

1. Meaning and Use of Term.

2. Phases of the Duty:

- (1) Frankness and fairness in business. Luke 6:34-36.

- (2) Alms-giving.

a. Directly commanded of:

- (b) Rich young man. Matt. 19:16 ff; Mark and Luke, in loco.

b. Failure to practice indicates wrongness of heart. 1 John 3:17;

- (a) Disciples. Luke 12:33.

cf. Matt. 25:34-36, and Luke 6:45.

c. To be unostentatious; Matt 6:2-4.

- d. To be coupled with self-giving, that it may be hope-giving, and thus really help-giving—the true object. (See Luke 10:30-35.)

- (3) Missionary Effort.

a. Extent thereof: Matt. 28:19.

- b. Support therefor; Luke 10:7; cf. 1 Cor. 9:14.

IV—HEAVENLY TREASURES Versus EARTHLY TREASURES.

1. Choice Must Be Made; Matt. 6:24; 1 John 2:15.

2. Superiority of Former; Matt. 6:20; Jas. 5:1-5; 1 Pet. 1:4.

V. GOD'S OWNERSHIP AND MAN'S STEWARDSHIP.

1. As to God's Ownership:

- (1) Old Testament clearly teaches it.
- (2) Jesus assumes it, without specifically declaring it.

2. As to Man's Relation to the World.

- (1) His right to it is only secondary and derived;
 - (2) He, as user, owes fidelity to the Owner; and
 - (3) The paying of this debt is Stewardship.
3. **The Real Question, and the Whole Question:** Are we glorifying God with that which is his own?
- VI—THE PLACE OF WEALTH IN THE REALIZATION OF THE KINGDOM.
1. **Viewing the Kingdom in its Subjective Aspect.**
 2. **Considering the Objective Phase of the Kingdom.**
 3. **Looking to the Kingdom's Consummation.** Price \$1.25 net. To be obtained of the author, Rev. G. J. McNew, Hearne, Texas.

II—The Social Task of Christianity

Samuel W. Grafflin

(In his position as social secretary of the largest baking company in America, Mr. Grafflin made character analyses of more young men and young women than any man we know. The first article appeared in October. The third will appear in December. No writer since Addison exceeds him in benevolent satire. —Editor.)

WHY IS A POLITICIAN?



In the former article we met four men: "The Man With the Blood on His Club," that is, the Natural Ruler of Men, the Politician, if you please: "The Man Who Looked Down"; the Toiler; "The Man Who Looked Up"; the Thinker, Poet, Artist, Musician; and—"The Man Who Looked Out"; the Capitalist. We tried to show (my, how I wish that you had kept that last copy of The Ex-

positor instead of lending it to Mr. Smith!) that the Social Task of Christianity is to bring these four heart-hungry craftsmen together **at the foot of the cross.**

These are real men. The Politician is not always a rogue; the Laboring Man is not always a "besotted idler"; indeed he is seldom so; nor is the Poet-Artist-Musician-Dreamer too spiritual to eat three good square meals a day, when he can get them; and as to the Plutocrat, the "Malefactor of Great Wealth," he is generally found hard at work on Welfare Committees, Y. M. C. A., Red Cross and Hospital Boards; where he always serves without pay. You should know these men. I mean **know them.** It will pay you in an enlarged capacity, a broader sympathy, a richer experience; and in **dollars and sense.**

Now to return to our conundrum. "Why is a Politician?" Why should there be a class of men, universally execrated; always associated in the public mind with graft, saloonkeepers, franchise-grabbing, and general rascality, to which the honest and honorable Common People commit the governing of their States and Cities? Why? Well—largely because WE, the honest, intelligent and really worthwhile among men are too lazy, indifferent and selfish to attend to these important matters ourselves. Let's be honest now; isn't it the truth? There are some other reasons but this is the principal one.

Now then—first of all; let us give our friend the Politician his "day in court."

Years ago I met him. As the young and enthusiastic Pastor of an ancient and honorable church; the first young man to occupy that parsonage (our babies were the only ones born there in sixty years). I needed to erect a small building on the church property; a clubroom for men. This building required a special act of the City Council and the signature of the Mayor because it exceeded the building regulations in some slight degree.

"What shall we do?" cried the Official Board. "We have no money for graft nor the inclination to use it thus." They left the matter to me. I went to the City Councilman from that ward. He neither asked graft nor expected it. He drew up the necessary ordinance; the City Council suspended the rules to pass it and the Mayor gave it his personal care. Why? Let me tell you. They were real men who entered into the spirit of the enterprise; and they "lent a hand"—like men.

Now I know perfectly well that if I had tried to build a **factory** in violation of these same building laws, that I should have had to "come across" with a "few hundred;" a "bit of a tip" to pay them for bearing the odium attaching to the job.

"I have been young and now am old, yet I have not known" a politician who did not have a real man inside of him and who would not rather do right than wrong, providing always that it was just as easy.

Cultivate your local politician. Show him the Christ who called Matthew; and echo the call. He may become the "Godly Statesman." Try it.

The Man Who Looked Down.

"Where weary folk toil, black with smoke, and hear but whistles scream;

I went, all fresh from dawn and dew, to carry them a dream.

I went to weary lanes and dark, who once had known the sky,

To carry them a dream; and found they had more dreams than I."

Thus "The Dreambearer" and Miss (there, I have forgotten her name) has landed right in the middle of one of the great truths concerning the Toilers, namely, that they are the real "dreamers." Too many great poets, musicians, preachers and merchant princes, to say nothing of statesmen, have risen from poverty and obscurity to fame and fortune for any one to question their capacity for "seeing visions and dreaming dreams." The trouble is that they

largely take it out in dreaming. You can't blame them. It is hard to 'make dreams come true,' especially when you have had nine or ten hours of hard work and are tired and all you have to do to have a real good time is to go to the 'movies' or down to 'Jake's and help 'the bunch' knock the government," or "curse the corporations." Only a few men can put the present aside and build their dreams of today into a tomorrow of bricks and mortar.

Did you read "One Way Out," by Carlton? I have: six times, and every time I learned a new way to be happy without its costing anything, and I have never failed to save five or ten dollars during the month in which I read it; dollars that would not otherwise have been saved. But—as one man remarked, after having read it, "Any man could have done it with a woman like that." That's it: 'With a woman like that.' Too often the trouble with the Toiler is that his 'team mate,' his wife, is so "cumbered with much serving;" so busy "from the very beginning," that she has no time in which to dream her dream or to so interpret it to "her man" that he may see, and see it through.

Before you preach your next sermon to "the workers," just take a day off from books and theology and try to "think through" just what you would do if you had to put a card in a time-clock every morning at seven o'clock, and if the woman with whom you lived had a 'seventh-grade' education, a Ten Cent Store commercial experience, an F. X. Bushman idealism and had to ask Beatrice Fairfax before she invited you to the house the first night you met her folks. "Dreams," did you say? O, yes; dreams a-plenty has "The Man Who Looked Down;" but only one in a hundred of him has the grit to "grind his way through;" the heart to "go the pace" necessary to a successful overcoming of all the obstacles that present themselves to the aspiring toiler. But there is a real man inside of him, for it is he that has won every battle, manned every fighting ship, done the actual work of every great engineering feat and builded every dream into a reality. Put Christ in his heart and he will raise us a set of children who shall "stand before kings."

The Man Who Looked Up.

"The Man Who Looked Up;" the Poet-Artist-Musician-Seer, he must have his "day in court." He is so seldom reached by our preaching that he does not even know what "the godly folk" think about any given subject: hence he paints "the nude," sings his erotic stuff and writes "ragtime," all indifferent to the fact that his fellow craftsman, the Prophet, could give him nobler themes.

Time was when The Man Who Looked Up "looked up" to God. He painted Madonnas and built cathedrals; wrote oratorios and staged religious pageants. Why? Because the "God theme" caught and held him. Jesus must have been very real to Da Vinci, and the saints and angels surely people the brain of Angelo. "He" is still very real to the Master Craftsmen in Art and Music and Poetry—yes—and in Journalism, when they know Him, but what are we doing today to make Him so real to men that He will sing in their verse, dominate their canvas, walk their stage and give moral punch to

their editorials? I fear that it is "up to us" to make our message of Good News ring out so clearly, forcefully, that our fellow seers will be won to confess Him with pen and brush and harp. Yes, Sirs! It is up to us!

The Man Who Looked Out.

"When we were boys, the wise schoolmaster, who taught us; the merchant prince who occasionally addressed us, and the authors of those wonderful books on "How to Succeed," all said, "Work hard and long; save every cent possible; buy land while it is cheap and build cities on it; hire many men as cheaply as you can and get them to work diligently for you: become great, wise, RICH! We have done that—and now you want to put us in jail for it." There you have it; the viewpoint of The Man Who Looked Out, as expressed by him before a Congressional Investigation Committee recently. It's the truth: just as soon as a man shows the least bit of energy, thrift or business ability he is at once branded as a 'crook.' I hate to think what the people said about the Prophet Samuel and his anointing of Saul as king, after reading I Samuel 9:1, 3.

Whenever I hear a man "knocking" a Capitalist or a Laborer, just because he is the one or the other, I know that he doesn't know what he is talking about and I am reminded of two stories. In the first of these a 'kicker' of the usual sort is inveighing against the food speculators.

"I tell you it's all wrong, this buying a lot of foodstuff for a thousand dollars and selling it for two thousand. It's robbery, that's what it is." Then, reflectively, "Gee; I wish I could buy something for a thousand and sell it for two."

In the second story two "hands" were discussing the "Boss." I think the Boss is a crook," said one. "So do I," said the other, "but he knows that we are, because the head porter says that the Boss saw us carry some of his stuff over to the saloon and trade it for beer right in working hours." So it goes: It doesn't make any difference whether he "succeeds" in steel or oil, in pulpit or on the tripod, if he happens to get a little money along with his success he is a "crook." So the "Toilers" toil a little harder and send their children to school and get them jobs "in a bank," and the "toilers of today" are the grandfathers of the "Malefactors of Great Wealth" of some two generations hence. If they live to see it, and God grant that they may, they will be mighty proud to ride in the limousine of said "malefactor," and they will doubtless have the machine stop while they tell "Casey" how finely "Jimmy, Tom's boy, you know," is getting on.

Give them "their day in court," these fellow craftsmen of ours; they are all men. What they each need, men of muscle and men of money, men of vision and men who "run the state," is a clear view, through us, of The One Man, the God-Man who will one day give to each of us 'his day in court,' rewarding us according to the deeds done in the body. God grant that in that great day when we each "get ours" that they may not point to us and say, "he failed to tell me."

The War and the Nation's Larger Call to World Evangelism

Robert E. Speer

When the war began we saw in the nations immediately involved, and in some smaller measure in our own land, an illustration of the fact that in time of emergency or strain man instinctively contracts and conserves his resources, while God releases and enlarges his. That is a fact of no little significance in its bearing upon our thought with regard both to the being and to the character of God. And now that we ourselves also have been drawn into this great struggle, we are seeing among ourselves the illustration of this same fact in a far more vivid way.

Questions have been at once raised on every side as to whether some of our activities must not be abridged, whether, in the interest of achieving the great task that is now clearly paramount, other things must not be sacrificed. Very naturally these questions will arise most insistently with regard to those interests that seem most remote—our activities and relationships among distant peoples. Are we to acquiesce in the idea that these must be held now in abeyance for a while, that the immediate purposes of the nation will require every energy and resource, and that the Christian church, for the time being at least, must postpone her work of larger world evangelization?

If our own conviction is not clear and solidly grounded, we shall see within the next few months the collapse of some of our most important Christian activities, and shall have in subsequent years slowly to recover ground that in these days, in our negligence and carelessness, we had surrendered.

Are we prepared deliberately to commit ourselves to the position that there must be no curtailment whatever of the activities or ministries of the Christian church? What I have to say is that not only should there be no such curtailment, but that we are to hear and to respond to the larger call of the war and the nation to the church in its task of world evangelization.

We have no need to be affrighted in such a situation as this. It is an easy thing to lose the right perspective, to be intimidated by what is contemporary, and not to draw the true lessons of the past. Great national crises have not been deemed sufficient in the past to justify the extinction of the church's missionary activities. The great missionary organizations of Europe grew up in times of national strain. The first American missionaries went out at the beginning of the War of 1812. When the Civil War broke upon our nation, when every energy and resource was enlisted in a great life and death struggle, even then the heart of the nation in the Christian church was not stifled nor blunted in its consciousness of missionary obligation.

I made a study not long ago of the reports of one of the foreign mission boards for the four years of the Civil War, to find out whether our fathers had felt that they were justified in those days of crisis in curtailing the church's work of world evangelization. Not so. This

deliverance of one church would be found, I think, characteristic of all: "New missions are needed. Shall they be established? The means are in the hands of the Christians, who are God's stewards. Let this Assembly call on the churches, and that call will be answered." Many of our denominational missionary agencies emerged from the Civil War with enlarged contributions from the churches. One representative board testified that it had to withdraw not a single missionary, to close not a single mission field, to withhold not a single foreign missionary who had been prepared to go out. And, though during those last days, when our exchange was worth only fifty cents abroad, dark clouds overhung our missionary operations, not one of our American churches felt that it was justified in drawing back from its world task.

The great churches in the nations that have been at war the last three years, though they have borne heavy burdens, have with few exceptions not curtailed, and without exception have not withdrawn, their foreign missionary undertakings. The London Missionary Society last year cleared off a large indebtedness and carried forward its work without diminution. The Wesleyan Society received the largest income that it has ever received in its entire history. The Methodist Church in Canada had a larger income than it had ever had in any year of peace. Adding all together the missionary societies for the year ending March 31, 1916, exceeded considerably the income of the year before the war.

One hundred and thirty American missionary societies last year gave \$24,688,000—an average of less than one dollar per capita for the Protestant membership of the churches in the United States. Are we to be so reduced that our Protestant church-membership cannot contribute one dollar per annum per capita to maintain these undertakings abroad? We can pay all our taxes and do all our other duties and perform this one also with no mentionable sacrifice.

Have the principles changed on which the undertaking rests, or have the world facts that we face been altered by new conditions that have now arisen, except to be made more urgent? The great commission was not given in any time of ease, nor was it conditioned upon the softness of obedience and accomplishment. It was given in far more strenuous difficult days even than those that we confront now. Nothing justifies us for one moment in considering that it will be necessary for us to abridge our work of world evangelization.

Precisely the same principles hold with regard to the offering of life. Difficult problems are raised here for many men. Missionaries at home on furlough, missionaries busy in their work, young men who are under appointment, or who have planned to go out to missionary service—the individual question will face each of them as to what his own personal duty is,

and we may not answer that question for him by any generalized statement. But we may answer it for the church in her collective obligations. The church is not reduced now and she never has been reduced to such a pass that she must surrender part of her duty in order to be able to do some other part of it.

I went last Saturday to see off the French steamer "Espagne," with several hundred young men from our colleges and universities—Williams, Dartmouth, Princeton, Northwestern, and others scattered all over the land, young men going off for service in the hospitals or with the Red Cross, for ambulance work in France, for moral and religious service with the British armies—several hundred of these lads, happy in their faces, sober, but glad of heart, eager to be off about a great unselfish ministry. Do we mean to say we cannot find them with the same will to render a yet farther service, a will to go yet more broadly out across the world than Belgium and England and France and Mesopotamia?

During the days of the Civil War, with men as with money, our churches were able to find those whom they required. Boards reported, the second year of the war, that they had the largest number of missionary candidates they had ever had in their history, and, in the very height of the war, they made this appeal for candidates: "The promptness, energy, and abundance with which our young men have come forward during the past year to engage in our armies for the defense of our nation should encourage Christians to pray for that increased devotion of our sons to the service of Christ which is demanded to provide ministers and missionaries to go into the fields which are now open to hear the gospel." Neither in money nor in men is the Christian church in the United States today warranted in tolerating the idea that there must be curtailment or abridgment in our work of world evangelization.

But this is putting it all very mildly. Not only must there be no contraction in this undertaking, but we are called now to aim, distinctly and unhesitatingly, at enlargement. We are called to this by the fact that the war has transferred a larger measure of the missionary obligation to America. At the Edinburgh Missionary Conference in 1910 both the German and British delegates recognized the fact that the primacy in the missionary undertaking had even then crossed the sea. That burden has been immensely increased in the years that have gone by.

I imagine in no sections of the world will this new duty be more distinct than among the Mohammedan nations. It is a burden resting heavily upon many a Christian conscience in Germany today as to how the Mohammedan problem is to be dealt with by German churches in the future, in view of the alliances of the present war. The war has passed over a heavier weight of missionary duty upon the churches of America. In the face of that larger obligation, dare we talk of standing still, still less of drawing back?

The war has brought us into new relations of understanding and of sympathy. Both southward and westward we have heavily increased our missionary duty. It has been one of the

saddest facts of international relationship, for the last half generation at least, that there has been a growing feeling of alienation between the Latin-American nations and the United States, that men like Manuel Ugarte could go up and down those lands preaching the doctrine of deep isolation and dislike between the Latin-American nations and their nearest neighbor, who should be their best friends, north of the Rio Grande. At the same time, Latin America's devotion has been given in unstinted measure for years to France. And it would seem to be something in the providence of God that the new relations into which we have been drawn with France might be the bridge over the chasm that has opened between us and Latin America, and that our common kinship and association with France today might reunite us who had been so rapidly and bitterly drifting apart here in these Western lands. Between ourselves and Japan and China also new understandings and confidences have grown up on account of the war. Our missionary duty southward and westward has been multiplied twofold at least by the developments of the war abroad.

The war has increased our missionary obligations by more deeply revealing the world's need of the gospel to heal its sin and make it one. A Japanese friend said: "Mr. Speer, I see clearly that if there is any solution at all to this great problem, there is only one solution. That is Christ. Christ alone can meet the need of the world and unite the hearts of men." We see today the futility of every other device with which men have dreamed of binding the nations together. There is no peace of Dives. No strands of political or diplomatic understanding can relate the nations inseparably. We see now that war will be done away in Christ or it will never be done away at all, and, seeing this, our missionary obligation is many-fold enlarged.

To abate any of our duty of missionary activity, to call in the foreign missionaries, to reduce the work they are doing, is to stultify our declaration that we believe in a world brotherhood, or that we would penetrate mankind with a spirit of universal good-will and friendship. Words can never make that real to the world. And if in this day we contract our acts, no expansion of our speech will ever make good our betrayal.

We need the missionary enterprise today for these great purposes more than it has ever been needed in the history of the world before. We need it as an expression in flesh of our conviction that humanity is one. We need it because it appears to be about the only instrumentality of Christianity that utters a clear and uncompromised super-nationalistic principle. How hard is our problem today in all these lands in dealing with the question of the relationship of Christianity and the spirit of nationalism! Has the problem been solved in any of these nations? While we work at it let us not abandon those great elements in Christianity which rise above even nationality. Whatever else we may surrender, let us not surrender the missionary enterprise. We can hold this fast today with no betrayal of our own nationalistic loyalty. We need it because, in these days of strife and conflict over all the

world, it seems to be about the only agency of international service that we possess. We are beginning to learn in these last few months that it is competent for a nation to give money away to other nations. But we learned long ago and shall not forget that we have open in missionary enterprise free channels for interdenominational and international and interracial service. We need these today, not to be abridged, but to be extended.

Not only do the conditions of this present hour forbid our considering for one moment the proposal that we should stop our missionary task. We face conditions that issue to us a larger call. We need the missionary undertaking undiminished because of the hope that it embodies and to which it steadfastly adheres. These are dark and doubtful days for many of us, when many a man whose Christian faith has not wavered begins to wonder whether after all the dream ever can come true. We need to hold fast to an undertaking that tenaciously grasps the world hope, the confidence that the kingdom of God is to be in all the world, that can sing as some of the lads on the "Espagne" were singing as they sailed: "My anchor holds. It holds. My anchor holds."

The function of the Christian church is a double one. The church is a witness to possibilities that lie beyond the facts. The church never was meant to be the mere guaranty of what has become established. That has been its shame in past days. It has been thought of only as a religious sanction of the status quo. The real business of the Christian church has been to witness to the possibilities that were not yet seen, that lay invisible far beyond, that were themselves a contradiction of the existing facts. The Christian church is also the power by which these possibilities are to be made facts, and all facts contradictory to them to be denied and overridden and done

away. Both as witness and as power the church needs the breadth and boldness of the missionary hopes. We need to hold fast on the world plane to an undertaking that will not let go the idea of a world brotherhood, and even in these days when mankind is rent asunder, will ignore the chasm and will send out its representatives across the whole world, speaking its message of a world love and holding fast to its dream of a world hope.

I come back in closing to the war and the nation's larger call. Let us not yield to any influences that would make us smaller men today than we were five years ago, nor yield to any ideals or pressures that would contract our vision or narrow the field or strangle the forces of our ministry. This is the day for men to look out more widely over the world and to be more daring and courageous, in their hopes and faiths, for men to make sacrifices, broader and more courageous, more ample than they ever have made before, for them to think not in terms of one nation's relationship to another nation only, but in the wide terms of the interrelations of all men. It is a day when world measurements should be laid down upon all our thoughts.

They should be laid upon our thoughts of penitence and forgiveness. Donald McLean, Deputy Chairman of Committees of the House of Commons, said a few weeks ago in London: "In this great struggle in which we are engaged, we shall not lessen the burden of our national responsibility for our sins by dwelling upon the iniquities of Germany. We have to bear the burden of our own sins." We need the larger outlook today to give us world thoughts of penitence and forgiveness.

We need it, because it must be a world scale of sacrifice that shall dominate our life and the life of the church now. We betray our mission

and fail God if we shrink into a nationalistic

**2,000,000 DIED
LAST YEAR IN
BATTLE**



**WE ARE RIGHTLY
CONCERNED
OVER THIS**

**33,000,000 DIED LAST YEAR
IN HEATHEN LANDS
WITHOUT CHRIST**



WHAT ABOUT THIS ?

sect that can conceive only of our own national functions, unless those national functions include for us the whole human brotherhood and the duty of speaking and thinking and living by the law of a world love. We need to write that word "wider" on all our prayer and service. To the larger thing, the world and God's voice in the world are calling us today.

From "The Churches of Christ in Time of War." Copyright 1917, by Federal Council of the Churches of Christ in America.

Supplementing the Sufferings of Christ

Rev. John Henry Jowett, D. D.

"I fill up on my part that which is lacking of the afflictions of Christ." Colossians 1:24.

That is a very startling claim. There is an apparent audacity about it which almost takes away one's breath. "I fill up . . . that which is lacking of the afflictions of Christ." But was there something lacking in Jesus which had to be supplied by Paul? Was there a defect in the sacrificial ministry of our Lord? Was Paul needed to perfect the efficacy of atoning grace? This was surely not the meaning of the apostle's claim. More than any other man he continually glorified in the perfected wonders of the reconciling sacrifice of Christ. There was no deficit in Christ's account for Paul to pay. Love's redeeming work was done. Paul could add nothing to the cross.

And yet, here stands the strange assertion: "I fill up on my part that which is lacking of the afflictions of Christ." The apostle evidently brings some suffering of his own and adds it to the sufferings of his Lord. For it is possible for us to supplement the miracle we cannot perform. When the Saviour has multiplied the loaves, we can distribute the bread. When the Saviour has raised the dead, we can "loose him and let him go." The Saviour is the fountain of life. It is ours to be life's ministers, to carry the water to the children of men. By no manner of possibility can we enrich the cross of Christ by any treasure of our own, but we can yield our own strength to the glorifying of his cross, and to proclaiming its virtue throughout the world. We cannot make his sacrifices more effective, but by our sacrifices we can make the unshared sacrifice known to all men. And so our filling up of the sufferings of Christ is not done on the hill called Calvary. It is done on that long road which begins at the empty tomb, and which stretches through Jerusalem, and Samaria, and reaches the uttermost parts of the earth. In the Christian redemption our sufferings are not elemental nor fundamental. They are supplemental. Sacrificial disciples are needed to proclaim the unique sacrifice of our Lord. "I fill up on my part that which is lacking of the afflictions of Christ." Now, wherever we touch the life of the Saviour, we touch the spirit of sacrifice. In the life of Jesus everything is the gift of blood. Nothing seems to be born without travail. We cannot break into the life anywhere without finding the scarlet thread. Wherever we find the Master in the presence of sorrow, his heart is always bleeding. It is impossible for him to

HEAVY PENANCE.

A priest asked a young man who had come to confess how he earned his living. "I'm an akrobat, your riverance." The priest was nonplussed. "I'll show ye what I mean in a brace of shakes," said the penitent, and in a moment was turning himself in the most approved acrobatic fashion. An old woman, who had followed him to confession, looked on horrified. "When it comes my turn, father," she gasped, "don't put a penance on me like that; it'd be the death of me."

gaze upon sorrow and remain unmoved. The customary happening never found in him an impenetrable cushion of indifference. If he saw a common funeral in the street, he was moved with compassion. If he was in the graveyard, he wept. It is the crimson thread. One day his disciples came to him and introduced a number of young Greeks who desired the Lord's acquaintance. "Sir, we would see Jesus!" For one moment his soul is exalted in the vision—"The hour is come that the Son of man shall be glorified." And then we see the crimson strand again, and the suffering in which the redemption of Greek and Gentile is to be accomplished—"Now is my soul troubled." It is glimpse of the afflictions of Christ.

See him again the presence of moral and spiritual indifference. Jesus Christ was never indifferent to indifference. "When he beheld the city he wept over it." It is the crimson thread. Behold him in the presence of a wavering and disloyal faith—"One of you shall betray me." And now watch for the red line—"And when he had said these words, he was troubled in spirit." See him once again in the presence of suffering infirmity, and he is bleeding in the ministry of healing: "Virtue is gone out of me." It is the service of ceaseless sacrifice, and here it is imparting immediate life to a woman who is bowed and broken. And so is it everywhere in all the varied aspects of his labor. Christ never gave anything that cost him nothing. His very words were spirit and they were life. Everything about the Saviour was stamped with sacrifice. His whole life was a travail for eternal ends, and therefore everything was the gift of blood.

And when I turn from the life of the Master to the life of his apostles, I find the fellowship of his sufferings. The apostles carry through many lands the evangel of the atoning sacrifice, and they always proclaim it amid their own sufferings. Nothing happens easily in the Acts of the Apostles. Every triumph is the fruit of a crusade. Every marvelous event in the record is associated with an agony, and it comes to birth in the way of sacrifice. Nothing is born in sweet little picnics, nor through the ministry of amiable speech and anemic service. The early apostles did not proclaim the cross of Christ in the light mood of recreation, nor did they crown the Saviour Lord of all in bloodless festival. The apostles entered the kingdom of heaven through tribulation, and they conquered new dominions for

their Lord as trenches are taken on the battlefields of Europe, by casting everything into the venture, and by climbing the steep ascent through peril, toil, and pain. They filled up on their part that which was lacking of the afflictions of Christ.

And so has it been all through the history of the Christian church. The great births of the Christian centuries have been great travails. Nothing glorious has been born without pang. God's tremendous things have never been given to an apathetic church. The cross has won no victory by the hands of sluggish and unbleeding heralds, and Calvary has never told its convincing story through the ministry of frozen hearts. The blood of the martyrs has been the seed of the church. Yes, and the sacrificial sufferings of the church have been the life of the world. In all the great days the disciples of the cross have, by their own sufferings, filled up that which was lacking of the afflictions of Christ.

Such is the mood in which millions of the soldiers of the nations are facing the demands of our day. In what spirit and temper is it being faced by the church of the living God? Is she the kinsman of the apostolic church, and the kinsman of the church of the great travails? If we break into the church's life, any time, or anywhere, shall we find the crimson strand? Can she truthfully say with the apostle Paul: "I fill up on my part that which is lacking of the sufferings of Christ?"

My brethren, it is imperative that we remember that war is not necessarily an ennobling experience, even if it be fought in a sacred cause and for righteous ends. Some of our young fellows come back smitten with something worse than leprosy. Some men return from the front with their faith shattered and destroyed. Others return with their lives radiant with the light that never was on sea or land, and "by the vision splendid are on their way attended." Some men find in the trenches only profanity and obscenity, and they clothe themselves in the immoral mire of their surroundings. Others are like Sherwood Eddy's soldier friend, who said that in the direct surroundings he felt as if he were "in some great cathedral with the presence of God all about him." I remember that in the life of Phillips Brooks we are told about his brother George who enlisted for service in the Civil War, and died in the service, and the chaplain of the company sending the sad news to his mother, said: "He told me that he had never felt assurance of his pardon and acceptance until he became a soldier; that in the battle of Kingston, under the terrible fire of the enemy, his Saviour came to him as never before, declared his presence, revealed his love, and held his soul in his hand." So it is very clear that while one man finds only the devil in warfare, another man may find his Lord.

And as it with soldiers, so it is with peoples. War will not necessarily crown a people with a diadem of spiritual grace and moral nobility. Great changes will be effected by this war. There will be social and economic adjustments of an incredible range and order. And yet, amid all these changes, there may be among the great masses of the people a deadlier

moral apathy, and a consequent lessening of our communion with God.

How is this fatal issue to be avoided? By the saving ministry of the church of Christ and by her eager willingness to fill up on her part that which is lacking of the afflictions of Christ. For great spiritual births there must be great travail. The church must be like her Lord and like the Lord's apostles. She must agonize for the moral and spiritual redemption of men. "Agonize"—it is a great New Testament word, and it was borrowed from the athlete. It was taken from the mighty wrestlings in the arena. The church is to wrestle with the angel unto the coming of the dawn; she is to wrestle with herself, treading upon the lion and the adder within her own life. And she is to wrestle for the redemption of the world, generously and bountifully spending her blood that she may win the world for Christ.

Well, do you see many signs of this wrestling? Would you say that the church of Christ has intimacy with the apostolic agony and is entering into the fellowship of her Saviour's sufferings? How is it with her men? How is it with her women? Said one soldier in a letter he wrote to a woman from Flanders: "I want to tell you that if you were here you would feel that a woman who frivols has ceased to exist for anybody who is up against the stark facts of death and life. . . . Can you guess how I feel when I see in the papers a picture-column advertisement of outlandish hat-shapes flanking the very letters describing an army in its agony!"

How shall the church agonize, and "fill up on her part that which is lacking of the afflictions of Christ?" Well, first of all the church of Christ must agonize in the guarding of her own sensitiveness. In times like these the realm of the insensitive is continually enlarging its kingdom. The fine perception of vital differences is blunted. Love and hatred mingle in strange confusion. We lose the glaring contrast of right and wrong. We are robbed of the Christian sense of sin. And therefore do I say that the church must agonize to preserve her own sensitiveness, for if her moral and spiritual intuitions become dull and dim one of the greatest hopes of the world is gone. The church must labor to keep her sense of right unaffected by flag or boundary line. The church must keep herself awake and vigilant.

And secondly, the church must agonize in the labor of intercession. You remember the word of the apostle Paul: "I would have you know how greatly I agonize for you!" It is a glimpse into the strong intercessory wrestlings of the great apostle. "Agonize" is not a popular word in the modern church's vocabulary. "Organize" appears to have the supreme place. We organize more than we agonize. We are more intent upon multiplying machinery than we are upon enriching our fundamental power. We are more concerned to confer with one another than we are to hold great communion with God. The deep and mighty prayers of the church are the real birth-pangs of the race.

Well, how is it with the intercessions of the church? Is there anything in our prayers in

these monotonous days which can in any way be regarded as supplemental to the tremendous work of Calvary? Is there anything of wrestling? Is there anything of the athlete's agony of contention for the prize? Let me ask a very challenging question, a question which smites me to the very ground as I ask it, and let me ask it in great reverence: "If you were God, would you answer prayers such as we toss so lightly and easily into the sacred presence?" How our Master prayed in Gethsemane in the birth-hour and birth-throes of the world's redemption! "And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground." Such was the Saviour's suffering intercession. And his own church is called to agonize in our own day, and to wrestle with the angel until the break of day. We are to "fill up on our part that which is lacking of the afflictions of Christ."

And in the third place the church must agonize in the proclamation of the gospel. Nothing, even in these exciting days, must supplant the preaching the gospel, and it must be the apostolic gospel, not trimmed to meet the superficial fashion of the passing hour. We must hand it out to the world with the very blood of men and women who have been gloriously redeemed by the precious blood of Christ. There must be blood in the proclamation of the gospel to all our soldiers, whether they are in the training camp, or in the trenches in the actual field of war. Our military chaplains must be splendid soldiers of the Lord, and their services must be as real as the most urgent realities on the field, and when men hear them proclaim the gospel of the Lord Jesus Christ, they must be constrained to worship him as the supreme Hero of heroes and the Captain of their salvation.

And that, too, must be the primary work of the church at home, to preach the gospel, to proclaim the marvelous realities of redemption, and to do it with the very blood of lives which are eagerly surrendered to the Lord who bought us. The world is being populated with broken men, and with sorrowing, broken-hearted women, and they are yearning for something as real as their sorrow and as elemental as their need. If they do not find it in the church, they will turn away from our doors. One of the leaders of the English aristocracy, a woman who has felt the iron in her own soul, and is deeply sharing the sorrows of her sex, has recently written these words: "I have turned to the church and turned in vain. Healing there was none, foresight there was none, outlook there was none. . . . It is a tragedy that with the vast increase of our spiritual needs, there should be this failure of spiritual solace."

The world is aching for a gospel and it is the labor of the church to present a gospel that can reach the world's most awful need, that can get down to its deepest depravity, and bring cordials and balms to its most appalling sorrow. And the old gospel can do it! Yes, the old gospel, in working attire, proclaimed by a church which believes it, is gloriously efficient to meet the most tremendous needs of this most tremendous day. "God so loved the world that he gave his only begotten Son that

whosoever believeth on him should not perish but have everlasting life." That gospel, preached by a church that believes in it, a church that is redeemed by it, a church that will give its blood for it, is the sure and certain secret of a comforted, purified, unified, regenerated, and transfigured world. In her preaching of an atoning Saviour the church must on her part fill up that which is lacking of the sufferings of Christ.

So must the church supplement the sufferings of Christ in all the ways I have named, by guarding her own moral and spiritual sensitiveness, by the wrestling ministry of intercession, by a lavish proclamation of the gospel, and by every form of holy and sacrificial service. The church must shed her blood for her Saviour. And she must do it all with sacred joy. She must rejoice that she is counted worthy to suffer for his name. Some of you may have seen the little book entitled "A Young Soldier of France," and I want to quote from one of his letters. "I shall fight," he says, "with a good conscience and without fear, I hope, certainly without hate. I feel myself filled with an illimitable hope. On the march I sing inwardly. The Master's call is always ringing louder in my ears." Such was the spirit of a young soldier of France, and such must be the spirit of the church of Christ. "On the march I sing!" "Verily," says Apollodorus in one of Ibsen's plays, "so long as song rises above our sorrows, Satan can never conquer!" And indeed we have something and everything to make us sing. We have our risen and present Lord, and we have the boundless resources of redeeming grace.

THE KESWICK CALENDAR FOR 1918.

The calendar not only serves as a daily reminder of the great convention in Keswick, England, where thousands gather every July for the "deepening of the spiritual life," but it brings daily messages of just the sort that come with such power from the Keswick platform. The Calendar pad is mounted on an artistic board back with a beautiful view lithographed in colors, and each of its pages contains the date in bold figures, a choice Scripture text, and the little spiritual message so admirably adapted for meditation. A number of writers are men who have spoken at the Keswick convention. Great living devotional writers are represented, such as Bishop Moule, Andrew Murray, F. B. Meyer, Dr. Griffith-Thomas. Others are of the past generation, as Dr. A. J. Gordon, Spurgeon, A. T. Pierson, while an older generation is represented by Augustine. Many American Christians will be glad to learn that this exceptional little calendar can now be had conveniently in America. (Bible Truth Depot, Swengel, Pa. Single copies, 50 cents, postpaid. Two copies, 90 cents; six copies, \$2.50 in one parcel. Special prices on larger quantities.)

VARIOUS DISEASES.

"Mrs. O'Rooney," said the Rev. Patrick McMurphy, "why do I never see Patrick at church now?" Mrs. O'Rooney shook her head sadly. "Is it anarchism?" "Warse than thot, your riverence." "Is it atheism?" "Warse, your riverence." "What is it then?" "Rheumatism."

HOW TO MAKE THE WORLD SAFE

CHRIST'S SPIRIT THE TEST.

Bishop Francis J. McConnell, Denver.

One great weakness of Protestantism is the absence of an organized body that can have much direct influence upon the course of the war. Sir Edward Grey is reported to have said that the war might have been avoided if there had been forty-eight hours longer in which to work for peace, but Protestantism can do nothing in forty-eight hours. It cannot mobilize its forces within that time. It cannot make itself felt within forty-eight hours. While we insist upon the importance of distinct denominational organization, we must work towards some kind of organization which can express itself in forty-eight hours.

In the next place, the war is for the extension of democracy. Can we make the world safe for democracy? Perhaps our best contribution to this problem would be to ask if we can make the church safe for democracy. The idea of the New Testament is that God is in the midst of men, working with them and for them. But too much of our preaching still turns around the idea of God as an autocrat whose decrees are, in a sense, arbitrary. Or, we too often think of him as a fraternalistic ruler giving good gifts to men out of mere personal kindness. Over against these conceptions must be put the idea of a God who is profoundly responsible, a God for whom men would vote if they had the opportunity to do so.

We shall have to broaden, too, our conception of Christian Service. With the sight of millions of men marching to death for convictions dear to them it will be no longer permissible for us to insist upon artificial or trifling tests as signs of the Christian spirit. It is the function of the Church today to make men conscious of the spirit which possesses them, to bring out in the clear light the Christ who is working with them. All arbitrary standards of salvation must be forever swept to one side if we are really to move masses of men. The one test of democratic righteousness is just the willingness to do the will of God.

Finally, we are declaring that this war is being waged in behalf of the fundamental human interests. The church must ask herself if she stands as she should for the fundamental human interests. She must be willing to make any modifications in her doctrines or practice which seem to stand in the way of fundamental human rights. She must insist that men have life, and that they have it much more abundantly.

Moreover the church must stand for the Christianization of international relationships. It must take the whole field of diplomacy out of the realm of trickery and bring it up to the light of publicity. It must take the question of human brotherhood seriously. This does not mean that all nations must be levelled into uniformity, but it does mean that there must not be a "no man's land" on the boundaries between the nations.

SAVE BY SACRIFICE.

Dr. J. A. Macdonald, Toronto, Editor Toronto Globe.

The world never will be made safe for dem-

ocracy, the world never can be made safe for democracy unless and until democracy itself is made safe for the world. Let us not deceive ourselves. Let us not be beguiled by great words and high-sounding phrases. In our devotion to the battle-songs of the past generation and in our loyalty to the traditions of our fathers, we in America, in the United States, and in Canada, often mistook outward forms for inward realities. We shouted the battle-cries of freedom even while in our own nations we allowed the oppression of the many by a few and the plunder of the weak by the strong. In our zeal for a great deal of democratic self-government we stood by idle or helpless while the natural wealth and the resources which the God of Nature meant for the enrichment of all the people, were exploited by organized selfishness to make harder the poverty of the poor and to make more damning the prosperity of the rich.

The Church cannot save the nation except through the sacrifice of herself. Like her Lord and Master, the Church saves her own life by losing it, lives by dying, becomes strong and victorious in the homelands by going out to die for Truth's sake and in Love's spirit at the ends of all the earth. "Service!" "Together!" "In Love!" These are the great words in the Christian creed which the Church must teach to the State. These are the revolutionary ideas the Church must set free in the mind of the nation. This is the gospel of good will the Church must preach home in every nook and corner of this Republic if the United States is to rise to the challenge of the President.

AMERICA UNSAFE UNTIL SOBER.

**Daniel Poling, Associate President,
Y. P. S. C. E.**

To meet the present crisis no single denomination is sufficient. Indeed when all have joined their forces, it would yet seem that without a miracle disaster cannot be averted. The obligation to sink small differences and petty jealousies out of sight and to complete a working union has become a divine imperative. When the tumult and the shouting of this bloody clamor cease, there will be a new earth. Who shall say that in that time there will not come a new, a united Church!

The slogan, "A Saloonless Nation by 1920," was a prophecy five years ago, today it is three years behind the times. America cannot be safe until America is sober. To make the world secure for Democracy, the United States needs every man at his best. The liquor traffic will give to the armies of our national progress, trembling limbs, blinded eyes, deafened ears, palsied arms, and hearts that are too frail to pump the blood of mighty deeds. The call for National Prohibition is the challenge of highest patriotism. President Wilson, who has become the Democratic spokesman for the whole world, has the opportunity to become his Country's second "Emancipator." Those who have followed his heroic course in statesmanship cannot doubt that he will use his full executive power, in the interests of economic and moral efficiency, to bring about war prohibition.

Christmas Gifts for Preachers

You may think you have enough difficulties of your own to take all your strength. But if you get under the difficulties of someone else, they will help balance your own and make them easier to bear.

We will have requests from some forty pastors, in frontier towns and in places where their salary has not been paid for months. There will be no turkey or chickens on their Christmas dinner tables unless you help us with our Christmas dinner fund. The pastor and his wife and the children will not be clothed comfortably unless you ask your ladies' society to make up a bundle of clothing. The increased cost of clothing will be felt more by pastors than any other class because their salaries have not been raised.

We quote from Thanksgiving letters received last year:

Helped to a Chicken Dinner.

"It was Christmas morning, and I went down for the mail, not really expecting much. But on receipt of a letter from the Editor of The Expositor could not but expect something out of the usual, and sure enough, there was \$3.00 in cash for Christmas, and especially for a good dinner. And you may be sure that as we had very little prepared, it was received with thanksgiving. I went directly across the street to the meat market and purchased a nice chicken for our dinner, and hurried home to surprise wife and babies. And we sure feasted upon that Christmas with thankful hearts, and praise to God who does remember his children in adversity and prosperity.

"The rest of the money was spent for the necessities of life, as we were never in more need in our lives. But would rather find work in the Master's vineyard than be so needy and dependent, for I am young and capable of much service for the Lord."

Helped in Sorrow.

A Maryland pastor writes:

"Our little six-year-old son, Martin, went to heaven the eighth—only sick two days. Our hearts are broken. Your kind remembrance of two dollars looked like twenty at that time, for when our little boy died there was not fifty cents in the house. But God can supply our needs. This he did in our case. While sorrow has come into our hearts, we have been instrumental in leading over eighty souls to the Christ who loved us and gave himself for us."

Clothed For Two Years.

"It is nearly 12 months since you kindly sent us a large parcel of very useful things. There were several pairs of boots. Mr. S. is now wearing a pair. The nice black dress, and skirts I am wearing. Our girl is wearing the brown velvet hat and a pair of the shoes. E. is wearing a dress from a 1912 Expositor barrel. C. is wearing a plaid dress made from the contents of the same barrel. The two boys are wearing blouses and underwear from the package you sent. We pray God's blessing on you and your friends who helped us. It takes our salary to pay living expenses, and to keep the horse. Our people are poor, many living in sod houses and dug-outs. We gave away some things to some of our people whose need was greater than ours."

Did you ever spend any money that went as far as this barrel?

Ask us for description and size and ages of families for clothing. And as for gifts of money The Expositor will give or raise from personal friends as many dollars as you send in. Thus a \$2 gift from you for some preacher's Christmas dinner, will grow into \$4, when it leaves our office on the way to the needy man.

Sincerely, F. M. BARTON.

Children were discussing "What we'll do when we get big." One wanted to be a milkman and ride around. The second wanted to ride on freight-cars and "make the round things go." The third could not decide whether to be a minister or a grocer.

The fourth child, a girl of eleven, did not care to tell.

"Aw!" cried he, for whom the ministry and confectionery had equal attraction. "Yur want to get married!"

When the boys had run off, the girl's ambition was confided to her favorite aunt.

"I wouldn't tell them," she said scornfully, "they couldn't understand; but, aunt, I want to be a justice of the Supreme Court, and"—her voice became solemn—"beyond human control."—Exchange.

"Follow the Flag Scrap Book Letters" are the best thing yet invented to keep the boys from breaking home ties, and from the editor's experience in Camp Sherman, they are needed. There are 52 blank sheets in a packet, beautifully lithographed flags of the allies at the top of the sheet. The page is cut to seal, address and stamp without an envelope, and send to the soldier-boys from your church. They sell at seventy-five cents a packet, about the same price as ordinary letter paper. Spaces inside provide room for clippings from home and comic papers, not neglecting cartoons.

Notwithstanding the high price of print paper the editor of the Expositor ordered two boxes. If ten boxes are ordered, you may have name of your church printed on without additional cost. Address The Duplex Envelope Co., Richmond, Va.

FLOWER AND GEM NATAL DAY COLLECTOR.

An entirely new and very original booklet device for soliciting funds for religious and benevolent purposes. It contains twelve perforated monthly stamps, size, 2x4 inches, on which are printed in exquisite colors the Flower and Gem which tradition has assigned to each month, and a description of the sentimental significance which ancient lore has associated with it.

The artistic cover design, printed in colors, represents the top of a rich jewel case, in the center of which is handsomely engraved the solicitor's novel appeal for a contribution.

The use of this device will ensure success in securing larger contributions than such as may be obtained by less interesting methods and with greater ease and pleasure to the solicitor. Price \$1.50 per dozen; \$10.00 per hundred. Mention The Expositor and Goodenough & Woglam, 120 Nassau St., New York, will send samples.

METHODS OF CHURCH WORK

E. A. KING

November has been considered the financial month by this department for many years but annual church meetings come usually the last of December. Some churches observe Easter as the annual meeting, and still others close up the work in October and open the new year in November. The editor is now serving a church of this latter kind. It is done because the fruit harvest is over and people know what money they are going to have for the year. In any case the finances of the church ought to be considered in advance and for this reason we make special mention of them now.

In the very front place we must put the "Every-member-canvass" because it is the best method of managing church finances. Though it has been successful in thousands of churches all over the country there are yet many boards of trustees that have not tried it. We can never be satisfied until every church adopts the plan.

Right here in the forefront of the department we are going to suggest two or three books that every minister ought to read and that every Board might well study. "A Man and His Money," by Harvey R. Calkins, Methodist Book Concern, New York, \$1.00. "Modern Church Finance," by A. F. McGarrah, Revell, New York, \$1.25.

A careful reading of these helpful books will give any man an insight into the meaning and method of modern church finance. We ought to be very appreciative of all the splendid efforts of our brethren who are trying to solve this financial enigma. If the church members could only see how simple and easy the financial management really is, then we could hope to do wonderful things in the way of real Christian work. We ministers are unable to extricate ourselves from the task. Let us then go into the business well trained and equipped for service that we may win a final victory for those who come after us in the ministry.

* * *

This is the month for review of the year's work. If the church year ends with the 31st of December, as the custom in most churches probably is, the wise pastor will sit down now and run over his ten months work to see how much of the year's schedule is yet unfinished! November and December are good months in which to "make up" lost time. A wonderful amount of work can be accomplished in sixty days so that when the annual meeting comes good reports of every department may be given. Of course we do not wish to imply that the work should be done for the sake of a "report," but that is surely a vivid way of putting it, and for purposes of encouragement good reports ought to be given of work actually done.

* * *

The editor of this department wishes to impress upon every reader the **very great importance of co-operation**. We need a lot of

fresh material this year. Send us accounts of your work. Write us a little story of your successes with your prayer meeting, Bible class, your financial methods and successes, lists of your sermon topics, etc. Tell us about how you use your stereopticon or moving picture machine. What are you doing in the way of publicity? Send us a bundle of your calendars, some of your "Every-member-canvass" literature. Tell us how you reach and win the children. What are you doing to help the soldier boys in the camps? What is your church doing for the Red Cross? Tell us about your special meetings. Are you doing evangelistic work without a special professional Evangelist? If you will send us some of these things you will be helping 15,000 other ministers and your editor will gladly serve as a "clearing agent" and help as best he may the whole great Expositor family. Be sure to send everything to the editor, Rev. E. A. King, 73 South 15th Street, San Jose, California.

THE MINISTER RESPONSIBLE!

The minister of the average church is its rightful leader and business manager. Other men are busy with the affairs of profession and business, making a living or a life as the case may be. The chances are the men in the church have never studied church finance. Most of them continue to think of church business as their fathers used to carry it on with the old-fashioned subscription paper, church suppers and dinners and all that sort of thing.

Many of these good men do not see how they can pay the minister regularly the first day of each month. Their "do nothing" policy permits the business to drag and everybody and everything gets behind. Then trouble begins. Some "friend" of the long-suffering minister will tell him in confidence that he is losing his hold on the people, they won't "pay up" and he would "advise" resignation as a solution. How many good and faithful ministers have been treated in this way God only knows!

In the face of this "friendly advice" it has been proven over and over again that the trouble was not with the minister or the people **but with the trustees!** They have allowed things to drag and get behind. They never sent out reports to the people or even financial statements and they never seriously tried to support their minister with the business end of things. What is to be done in such cases?

The answer seems to us perfectly plain. Let the minister himself study the modern literature of church finance. Take for example such a book as McGarrah's "Modern Church Finance." In the introduction he says:

"This volume, prepared to help in securing further efficiency in finance is the outgrowth of ten years of practical experience, visiting over 2,000 churches and conducting hundreds of district conferences and institutes on stewardship and finance, touching practically all de-

nominations and dealing with every sort of finance problem in churches of all sizes and types."

To possess and read a volume like this consisting of 328 pages with 22 chapters is a liberal education in church business and with it well in hand any minister may grapple the problem and succeed. It has been demonstrated many times that ministers who do tackle the finance problem succeed. We know of churches that were run down and terribly discouraged. They were in debt and could not pay a living salary to any self-respecting minister. What changes came over these churches when the new ministers actually took over the business management! They preached on the subject of modern church business, held conferences with the trustees, etc., and brought the churches up to standard in a year or two!

The following incident, taken from the book referred to, Chapter XII, "The Pastor and Church Finance," is to the point:

A minister who believed himself responsible for the financial management of his church, and who had caused his church to increase in membership, missionary gifts and educational efficiency, in devotional and social enthusiasm, says, "I concern myself with the finances of my church as earnestly as with my sermons. Liberality is essential to growth in spirituality.

"If the officers are unfaithful, if the financial standards are inadequate, if the members fail to give as they should either in measure or methods, if a debt or deficit throws its chilling shadow over our faith, if unpaid bills or money-raising evils discredit us in the community as unsuccessful or dishonorable; then the church suffers at every point, the Kingdom is delayed, and the name of Christ and the wisdom and power of God are dishonored.

"I believe the pastor is more responsible than all others for financial conditions. When they gave me a call, my officers suggested that I attend to the spiritual interest and they to the secular interests of the church, but I reminded them that finances are just as spiritual as prayer meetings, and that I would not accept the call unless they were willing to have me with them as their chief adviser in all their financial deliberations, and would help me in the business which they had hitherto considered as exclusively mine."

We believe that every minister should take this attitude to church finances and general business management. The Expositor is calculated to help along these lines.

WHAT THE MINISTER CAN DO.

Here is a list of different things any minister can do to help make the business part of his church a success:

1. Inform himself concerning principles of church management and "ways and means" of successful church finance.

2. Preach a sermon (perhaps two or three) on the subject to his people.

3. Call the men of his church together and talk with them about modern church efficiency. If he does not feel equal to this let him secure the services of some minister or layman who has made a real success of church business in his own parish.

4. Call the trustees of his church together

and talk with them confidentially about the actual conditions in the local church, suggesting that they adopt some of the following modern methods:

- (a) The Duplex budget system for raising both current expenses and benevolences at one time.

- (b) The Duplex Envelope system of collecting pledges.

- (c) The adoption of a simple system of modern bookkeeping with checking accounts. He may suggest a Finance Committee, and an Auditor to whom all bills go for approval. This Auditor makes out and signs warrants on the Treasurer for all bills, including the salary and nothing is paid except by such approval.

- (d) Arrange to pay all bills monthly.

- (e) Encourage Trustees to borrow money at the bank to keep up the credit provided the whole budget has been pledged. This is a common business method and churches ought to benefit by the practice.

- (f) Plan to send each member of the church and congregation a quarterly report of all finances and to each subscriber a quarterly statement of his account.

5. The minister need not do the clerical work himself but he can keep his eye on things and tactfully supervise the plan.

These are very simple things to do but they are vital to success and any minister can do it.

Note—The following volume would be found very helpful: "Fifty-two Ways to Make the Church Go," F. M. Barton, Cleveland, Ohio, \$1. "Church Efficiency," D. C. Tremaine, Revell Co., New York, 50c. "Scientific Management in the Churches," Shailer Mathews, University of Chicago Press, Chicago, 55c. "Church Finance," Frederick A. Agar, Missionary Education Movement, New York, 50c.

The Laymen's Missionary Movement, 1 Madison Avenue, New York, publish many excellent pamphlets. For example, "Training Men for the Every-Member-Canvass," "Our Available Resources," "Team Work," "Manual of Missionary Methods," are all wonderfully suggestive and informing.

THE EVERY-MEMBER-CANVASS AT GREENVILLE, TENNESSEE.

We have before us the plans of the Greenville "City Temple" or Presbyterian Church and they are so good we wish to pass them on to our readers. On the 7th of March, 1916 (the year evidently closes here at Easter) the following letter was sent out to the members of the church and parish:

Dear Friend and Co-Worker:

In accordance with the recommendation of the General Assembly, the Synod, this Presbytery, and our Session and Diaconate, this church is to have the stimulating experience of another Personal Every-Member-Canvass. This system of finance, wherever intelligently introduced and operated, has removed many of the fears and burdens connected with this phase of the Lord's work. We believe it will do even as much for us.

The essentials of the Personal Every-Member-Canvass Plan are:

A Gift from EVERY ONE according to ability,

For EVERY INTEREST according to need,
Paid in worship EVERY WEEK,

Secured by a personal canvass EVERY YEAR.

The main object is the spiritual tonic that every church has experienced in which this work has been carried through to completion as outlined above. The canvass promotes acquaintance, deepens the sense of common devotion to our great cause, and opens doors to conversation and personal endeavor about interests which matter most.

Another object, and a real one, giving especial point to the canvass, is our ambition to lift to higher levels the missionary and benevolent giving of our church. The canvass will seek to increase the number and amount of contributions to all the causes of the church. We wish the opportunity of presenting the cause of the Kingdom to every family, and making fully known to every one what we believe to be our minimum obligation. There will be no undue pressure put upon the generosity of those who do give, or upon the inability of those who cannot, but we wish to state the case of the Kingdom to every stockholder in the king's business and to live up to the ideal of a church in which every member gives something however small, according to his best conscience concerning his ability.

That our church may receive the richest blessing possible, and be the greatest blessing possible to the world, we have already devoted many sermons, and will devote others before the canvass, to the prayerful study of God's standard and system of giving. Let us, every one, enter heart and soul into this campaign. Be in prayer and often with the Word, that God's will may be fully known, and our wills made obedient.

Most cordially and sincerely,

.....
Committee on Finance.

We consider the above letter a model for clarity and devotion. Such a letter is calculated to arouse the interest of all thoughtful and earnest people. The Every-Member-Canvass should always be made impressive. This finance committee followed up the first letter with a second on March 15th and this is worth reproducing:

Dear Friend and Fellow-Worker:

About a week ago you heard from us regarding our Financial Plan for the coming church year.

We are writing to you again, and note with pleasure the growing spirit of co-operation among our people. If this spirit continues, and we are sure it will, the service of this church, at home and abroad, will be greatly changed and enlarged.

In conference with the pastor, the Session and the Diaconate of our church, we have carefully gone over the claims of the many-sided task we are privileged to share with our Lord. We are of the opinion that \$3,000 for current expenses, and \$1,000 for benevolences should be our Minimum Budget for our church year beginning April 1, 1916, and ending March 31, 1917.

Here is OUR SUGGESTIVE GOAL:
First, All Current Bills Promptly Paid.
Second, All Benevolences Met in Full.
Third, Every Member Active and Efficient.
Fourth, "Each One Win One" to Christ This Year.

By a sustained effort, laboring with God, this goal is in easy reach. Let this church be among those who win.

Please arrange to be at home on Sunday, March 19, between the hours of two and six; ten or twelve teams of canvassers will start from the church at two o'clock. They will call on you, as well as all the other members of our church, and will show you how to fill in the enclosed blank for Religious and Financial Information. You will notice under "Financial Information" two columns, one for "current expenses" and the other for "benevolences." You are expected to make a pledge to each of these causes on the weekly basis. You will be furnished with a package of Duplex Envelopes, one for each Sunday in this year. The side printed in black is for "current expenses," and the side printed in red is for "Benevolences."

The current expense funds will be used according to the judgment of the Session and Diaconate. All designated benevolences will be forwarded as directed; undesignated benevolences will be forwarded according to the following percentage basis:

40% Foreign Missions.
40% Home Missions.
15% Christian Education and Ministerial Relief.
4% Publication and Sunday School Extension.
1% Bible Cause.

Let us remind you again that this is a Campaign for the spiritual uplift of all our people. Victory is dependent upon individual fidelity to God and His cause. If you are on one of the canvassing teams, or if you have been asked to allow the use of your auto, do all in your power to comply, thus aiding in our Master's work.

Your Committee thanks you in advance for a ready and effective co-operation.

Most cordially and sincerely,

.....
.....
.....
Committee on Finance.

This Greenville church used a very interesting and useful form of Budget and Pledge. We have seldom seen anything quite like it. It plans to secure both "Religious Information" and "Financial Information" and is in part as follows:

Budget For This Church Year April, 1916 to March 31, 1917.

FOR OURSELVES (not less than).....\$3,000
(Including Pastor's salary, current expenses and all other local items.)
FOR OTHERS (not less than)\$1,000
(Including Home and Foreign Missions, Christian Education and Ministerial Relief; Publication and Sabbath School Extension; and Bible Cause; according to the Assembly's Apportionments.)

Religious Information.

Name
 Number in Family
 Address
 Phone Number
 Any not Members of any Church?.....
 How Many?
 Any Unbaptised Children?.....
 Want Them Baptised?
 Have Family Worship Daily?
 (Including Bible Reading and Prayer)
 Will you Begin?
 Attend Communion Regularly 1915-16?....
 Will you 1916-17?
 Attend Sunday School 1915-16?
 Will you 1916-17?
 Do you Give God a Tenth?.....
 Will you?

Financial Information.

For the advancement of the Master's Cause I will give for the coming Year, April 1, 1916 to March 31, 1917, the amounts marked below with an "X". The space above the figures shows amount will give FOR OURSELVES, including all local items; and space below FOR OTHERS, including all benevolences and missions.

I will give the below marked "X" amounts weekly, using the Duplex Envelopes, putting in the BLACK SIDE the amount I give FOR OURSELVES, and in the RED SIDE the amount FOR OTHERS.

For Ourselves

 \$5 \$4 \$3 \$2 \$1 .75 .50 .40 .25 .15 .10

 For Others.

Date
 Name of Giver
 Canvasser
 Envelope Number
 Make a pledge and get envelopes for each member of the family and then use them weekly. Train the children now to give systematically.

If possible, have ready for committee Sunday afternoon.

WHAT IS MEANT BY "BUDGET".

Every church ought to run its finances by the budget system. Rev. Frederick A. Agar, in his very useful book "Church Finance" gives a sample budget which may be adopted by almost any church. It is as follows:

Church Expense Budget.

Pastor's salary
 Janitor
 Fuel
 Lighting
 Building Repairs
 Pulpit Supplies
 Bible School
 Young People's Society
 Women's Societies
 Men's Brotherhood
 Contingent Fund

Missionary Budget.

Foreign Missions
 Home Missions
 Women's Foreign Missions
 Women's Home Missions
 State Missions

Publication Board
 Aged Ministers' Fund
 Christian Education
 Reserve Fund

Large churches might add to the above items the following:

Church Missionary
 Advertising
 Music
 Printing
 Taxes
 Telephones
 Foreign-speaking Work
 Fellowship Fund
 City Missions
 National Organization Expense
 Anti-Saloon League

The Trustees in our church appoint a Finance Committee of three persons. This committee appoints an Auditor from among their number whose business it is to O. K. all bills and issue orders on the Treasurer.

The chief point to be pointed out here is that the Auditor keeps a book in which the amounts of the appropriations are carefully set down and he always knows how much money is left in each department so does not allow the Treasurer to overdraw.

The Budget may be estimated in the light of past years' experiences and the column of assets also may be made up in the same way always estimating the amount of loose offerings and other revenues. This part of the budget is not usually printed until after the canvass, then the Finance Committee should let all the people know what the sources of income for the year are expected to be.

This kind of careful financial management brings good results. This last year, since the church adopted the duplex system of pledging and paying, our Benevolence Treasurer says she has never known so easy a year's work. About all she has had to do is to count the money, enter the amounts and make out checks! This surely is some transformation and it may take place in any church that adopts the plan.

THE MINISTER AN EXAMPLE IN GIVING.

The writer was calling on a minister one day and in talking over the matter of church finances he said, "I never give anything to the church. I consider the church owes me my salary and my services are all I should give." Another minister declared that his services were worth \$2,000 a year to any church but he only received \$800. For that reason he felt that he should give nothing at all, in money, to the church he was serving! We have never been able to understand the point of view of these men.

The following good sense, taken from a recent book on such subjects, hits the nail squarely on the head:

"The minister should set an example of liberality and right methods by his own pledges to church support and benevolences. He is not merely contributing to his salary, for other expenses are met out of the church budget. Besides, he and his family should always bear a share in the support of the gospel in the

church where they receive their spiritual and social benefits.

"If his salary is small, it is more likely to be raised if his people know that he is liberal. He may have many calls for contributions outside of his church, yet his first obligation is to teach others by giving through his church. If he has regular obligations, he should have his church assume these.

"An Indiana pastor, who, unknown to his people, was contributing \$150 per year to his college out of a \$2,000 salary, was able to lead them to treble their benevolences by putting this in the church budget so that he might set an open example of liberality by pledging it through the church. Let your light shine before men, . . . do not 'put it under a bushel.' Many a pastor who has given his tithe through the church has received a salary raise of a fifth as his example wrought its influence on the entire church.

"A student who became pastor of a country church which gave only \$12 per year to benevolences, and paid him a salary of only \$750, immediately pledged \$75 to church and benevolences. Within two years his salary was \$1,100 and the church benevolences increased twenty-fold."

A CHURCH MEMBERSHIP CARD.

Dr. Manly Benson of Simcoe, Ontario, issues a membership card to each church member for the year and uses it in connection with the communion service. The card printed below is in red and black and makes a fine appearance.



"This D.J. in remembrance of Me."—Jesus

ISSUED FOR THE CONFERENCE
YEAR ENDING MAY 1914

St. James Methodist Church

SIMCOE, ONTARIO,
CANADA

CLOSING COMMUNION FOR THIS YEAR, MAY 3

"Ye are my friends IF ye DO whatsoever I command you."
—John 14: 14.

Yearly Card of Membership

"Now the God of hope fill you with all joy and peace
in believing."—Rom. 15: 13.
"For as often as ye eat this bread and drink this cup ye do
show the Lord's death till he come."—1 Cor. 11: 26.

COMMUNICANT _____ MANLY BENSON, D.D.,
PASTOR

SECURING CO-OPERATION IN INVITING PEOPLE TO CHURCH.

One of our lay friends at the head of a large Sunday School told us recently how he gets people to help him work up an interest in his school. He writes a breezy boosting letter to all his members and encloses a postcard, usually a beautifully printed stockcard, inviting people to church and Sunday School and he asks each person he writes to, to mail that card to some friend. In this way he reaches just twice the number of persons.

A GEM FOR YOUR CALENDAR.

We sometimes hear of "giving until it hurts," but there is such a thing as giving until it heals and gladdens. One of the highest privileges of our earthly life is that of earning and using money in spiritual service. It is in this immediate connection that Paul says, "And God is able to make all grace abound unto you."

A NEGLECTED TEXT.

Rev. D. H. Martin, D.D., Fort Washington
Presbyterian Church.

A Neglected Text will be the subject tonight. (Job 6:6). "Is there any taste in the white of an egg?" suggests some important questions which the sermon will answer. Does life have more sorrow than joy? Can a man do his honest best when his heart is not in his work? Is it hypocrisy to "Keep up appearances?" Why are so many young men dissatisfied with their jobs? Why do many people quit praying when they grow up? Would you advise a man to go to church if he finds the services uninteresting? Is monotony curable? and other questions bearing on self-discipline.

GETTING ACQUAINTED IN A NEW PARISH.

A number of years ago when going to a new church we printed a small folder which we called "Notes and Comments." When folded it was 9 1/4 x 4 1/4. The name of the church was printed at the top and the hours of service at the bottom. Also at the very bottom edge was printed "Compliments of the Young People's Society of Christian Endeavor."

On the inside were numerous "notes" and "items" about what the new minister hoped and expected for the church. Then there were sermon topics for a month. Under that was printed a list of "aims" for the first year's pastorate. They were as follows:

"What I Would Like to See Our Church Accomplish During the Coming Year."

(a) All resident families in the parish attending the morning preaching service.

(b) All Sunday School pupils attending the morning preaching service.

(c) A Sunday School teachers' normal class every Thursday evening after the conference meeting.

(d) A pastor's cabinet organized.

(e) Increased attention given the business interests of the church by every member. When we all get thoroughly interested in the work our debt will still more rapidly melt away. It will not be many years until that burden will be worked off.

(f) The gymnasium in working order. This department needs some improvements and when completed classes of boys, girls, young men and business and professional men may be held. This work can be made self-supporting.

After this came the religious platform of the church. The fourth page carried the officary of the church. All the societies were listed with the names of their officers.

Now the minister filled his pockets with these folders and started out to get acquainted with everybody in the parish. He usually began his conversations by handing the person with whom he spoke one of the folders and this was found to be one of the very best ways of bringing the church and the new minister to the attention of the people.

THREE ITEMS FOR YOUR CALENDAR.

How To Help Your Pastor.

Be true to him—do as you would be done by. If you have just ground for criticisms, speak to him, not to your neighbors.

Partners in business consult together often. You are a spiritual partner with your minister.

If your pastor devises plans for the progress of the church back him up heartily. A worthy minister can stand an empty purse better than an empty pew, or empty prayer meeting.

That is not a healthy church in which all the work, all the giving and all the praying is done by a few individuals even if the men are Calebs and the women are Tabithas. It is the pull of the whole church that brings the large blessing.—Rev. Dr. Cuyler.

Some New Beatitudes.

"Blessed is the man whose calendar contains prayer meeting night."

"Blessed is the man who will not strain at a drizzle and swallow a downpour."

"Blessed is the man who can endure an hour and a quarter in a place of worship, as well as two hours and a half in a place of amusement."

"Blessed is the man who loves the church with his pocket as well as his heart."

"Blessed is the church official who is not pessimistic."—Annual Report St. James M. E. Church, Simcoe, Ont.

Let Our Church Be:

A live church—activity, progressiveness, growth.

A warm church—sympathy, cordiality, friendliness.

A hopeful church—optimism, confidence, courage.

A serving church—doing for others at home and abroad.

A spiritual church—filled with the Spirit of God.

A SPLENDID NEW BOOK ON ARCHAEOLOGY AND THE BIBLE.

The Christian Church has been waiting long years for such a book as this. It is by Dr. George A. Barton and is entitled "Archaeology and the Bible." The American Sunday School Union of 1816 Chestnut St., Philadelphia, Pa., publish the volume and this gives it standing as a worthy volume for Sunday School and church workers.

It contains 461 pages of reading matter and 114 plates of illustration at the end of the book. It is a perfect mine of information that people ought to know about. The book should be in every minister's library or in the public or county library where he can have access to it. It costs \$2.25 by mail.

A SPLENDID MINISTRY OF PICTURES.

We are constantly urging our readers to make a large use of the stereopticon so we are pleased to have reports of such activity. Rev. Augustine Jones, formerly pastor of the Congregational Church of Kalamazoo, Michigan, published and sent out last winter a splendid list of illustrated lectures which he termed "A Ministry of Color and Song."

These lectures were given Sunday evenings for a period of eleven weeks, each lecture containing fifty views. His purpose was to show how the influence of Christ has spread in the world. The themes as he announced them are as follows:

1. The Christ of the Old Masters.
2. The Christ of Modern Art.
3. The Chapel of the Ascension.

The Chapel of the Ascension is unique in the world. It has neither altar,

sermon, nor song. It faces Hyde Park, London. Its ceiling and all its walls are entirely covered by 200 noble frescoes. Mr. Jones visited it often when in London. The views shown are wonderful for beauty and power.

4. John the Baptist, the Forerunner.
5. John the Beloved, the Apostle.
6. John Wycliff, the Morning Star.
7. John Huss, the Martyr.
8. John Calvin, the Thinker.
9. John Knox, the Reformer.
10. John Bunyan, the Dreamer.
11. John Wesley, the Evangelist.

UNIQUE "BUSINESS SOCIAL."

The Wichita Falls, Texas, Methodist Church has sent us one of the most unique announcement folders we have ever seen. It is very attractively printed and so unique that we reproduce it here:



It is an attempt to popularize the church business meeting. There are fourteen numbers listed with the names of those who take part. The first number is "Welcome to all" and the second "The Business Social", an explanation by the pastor. After these each department of work is designated with the name of the person who is to speak. It is gotten up like an entertainment program but instead of readings and music reports of the work are given and suggestions made. After this serious business the program calls for "Live jokes and stories by everyone present" and at the end "Refreshments served by the Ladies Aid."

Such a "Business Social" insures a large attendance and a cheerful spirit. Optimism and encouragement are bound to flourish at such a time. It is no place for "Old Grouch."

Once when our church needed to raise a

thousand dollars or so the treasurer proposed a church supper and social to get the campaign started. It worked splendidly so we know that it pays to mix business and a social good time in the church. If you want to know the details of the plan consult your files of the Expositor for July, 1913, p. 575. Make giving pleasant. The Bible says that the Lord loveth a hilarious giver. (Second Corinthians 9:7.)

MEMBERSHIP COMMITTEE LETTER.

Keystone Church, Seattle, has a membership committee that keeps watch of the attendance at regular church services. When they note the absence of any member they mail him a note like the following:

Keystone Congregational Church.

Dear Friend:

We missed you from our services last Sunday. As our membership is not large, we need the help and presence of all our members, and hope you can be with us on the coming Sunday.

Appreciating very much the value of your presence, we remain,

Very sincerely yours,

THE MEMBERSHIP COMMITTEE.

P. S.—Morning Service 11 a. m. Evening Service 7:30. Can you invite a friend to come with you?

SOME THEMES FOR SERMONS AND PRAYER MEETING.

Seeley K. Tompkins, Cincinnati.

The Naturalness of Prayer.

Prayer as Communion with God.

God's Care for the Individual.

Prayer and the Goodness of God.

Prayer and the Reign of Law.

Prayer as Dominant Desire.

Prayer as a Battlefield.

Unselfishness in Prayer.

Carried Away in the Spirit.

Jesus, Peter, and Satan.

The Loneliness of Life on High Altitudes.

The Gain That is Loss.

The Sin Against Love.

Christ's Method: Concentration.

SET AN "AIM" FOR YOUR CHURCH.

Rev. C. W. Kemper of the Temple Baptist Church, Minneapolis, keeps before his people the following "aim." It is a most excellent plan and ought to be used more often than it is:

Our Work for 1916-1917.

1. Winning Others.

Ninety-two new members; 62 by confession and baptism and 30 by letter.

2. Christian Workers.

One person led to consecrate his life to missions or the ministry.

3. Missions.

Budget of \$1,750 to world-wide missions.

Every member giving interest, prayer and means.

4. Training for Service.

Fifteen young people in college or university.

5. Social Service.

Organizations and classes working at specific tasks.

6. Promoting Services.

a—Thursday evening attendance increased by 100 per cent.

b—Sunday evening attendance increased by 50 per cent.

c—Sunday School attendance increased 70 per cent of the enrollment, and enrollment increased by 100.

7. Methods.

a—A Baptist periodical in every home.

b—Get everybody at work somewhere.

c—Encourage members to give tenth of income.

d—Some form of family worship in every home.

Our Aim—

To grow in the character of Jesus Christ.

To represent Him adequately to others.

To advance the interests of the church, for in union of forces there is strength.

To interest ourselves in the world-wide Kingdom of God.

Our Motto—

"By the help of our Master, We Will."

"Not to be ministered unto, but to minister."

REACHING WORKING MEN.

Rev. A. L. DeMond, pastor of Plymouth Church, Charleston, S. C., sends us the following account of his recent services for organized labor:

"I am sending you inclosed an invitation card which we have just used in connection with a series of sermons to mechanics. In addition to these cards we sent special invitations to the bricklayers' union, carpenters' union and the painters' union to attend the church on the night when the sermon was to be preached to the men of their trade. They came in a body. These services have greatly helped our night services in increasing the attendance and interest."

The subjects of his sermons on those Sunday nights were:

Bricklayers and Plasterers—Subject, "The Man on the Wall."

Carpenters—Subject, "The Woodworkers of Today."

Painters and Decorators—Subject, "The Makers of the House Beautiful."

MAKE YOUR BULLETIN BOARD PREACH.

We have recently received a 28 page booklet with the above title prepared by the Rev. Francis C. Stifter, of Wilmette Ill. and published by The H. E. Winters Speciality Co., of Davenport, Iowa. This firm manufactures very fine bulletin boards for churches. The type of letters may be set up daily if one so desires and the new idea is to make the church bulletin board carry a daily message to the countless throngs of people who pass by. Among other things in favor of this method of using the bulletin, Mr. Stifter says,

"Many churches have hesitated to install a Bulletin Board because they did not appreciate the scope of possibilities that lay within it. To merely announce from week to week the topics of sermons and other church events is the least of the functions of one of these boards. They should rather be made to preach. After all that has been said about social work and about lectures on moral and aesthetic

themes, it is the preaching of the truth of God that is making the church a power for righteousness.

"Nineteen centuries of Christian thought has developed a wealth of literature that touches the heart of God's truth. This literature is studded with gems of expression that the plainest man can understand and appreciate. It is these gems that the Bulletin Board can use as its sermons. It can be the doorway through which the masses of people, as they pass to and fro on their day's work, can keep in touch with the beautiful thought-world that Christian culture has created.

"Those who have made a practice of keeping the morning watch know the value of taking a little kernel of truth into each day's life. There are thousands of people who could not be persuaded to keep the morning watch, who, as they pass a **preaching Bulletin Board** on their way to work each day, will take the thought it gives as their guide.

"The minister should choose the sermon for the board. Some reliable member of the church with artistic sense should be assigned the duty of changing the wording on the board from time to time. Change the sermon at least once a day, at night preferably so that a new thought meets the people as they pass to their work in the morning. When possible, supplement a church notice with one of the shorter selections. Keep the board preaching constantly. Vary the nature of the selections used. Let a religious sentiment follow a moral sentiment, and let scripture quotations be interspersed with verses from the great hymns.

"There are tremendous powers in the board for giving a religious interpretation to the festal seasons of the year. Even the Holy Days of the Calendar are becoming secularized. It is the church's duty to resist this tendency. The Bulletin Board can be made a very effective instrument to this end.

"In a word, the board is the most valuable means the church can have for advertising—not its stated service, its fairs and its bake sales so much as the great truth of God in which it traffics for the building of the Kingdom of Righteousness. All the psychology that has ever been applied to advertising anything can be applied and should be applied to the use of these boards. Make the Board Preach!"

Following these words of general introduction the author goes on to suggest by concrete example what material may be placed on the board to make it preach. We believe most thoroughly in this plan of evangelical publicity and hope that a great many of our readers will follow Mr. Stifter's suggestions.

The company will furnish the booklet to ministers as an aid in setting attractive copy. Write to The H. E. Winters Specialty Co., Daventry, Ia.

ANOTHER "DRIVER" FOR YOUR CALENDAR It's Up To You.

Good churches aren't made by those who're afraid

That some other has blood more red;
If each member works, and nobody shirks,

Then a church can be raised from the dead!
So beginning today let each member say,
"I'M GOING TO BRING IN A FEW!"

Fix a smile on your face, and quicken your
pace,

'Twill be good for YOUR CHURCH and for
YOU.

SERMONS AND LECTURES BY THE EDITOR.

The following item is taken from the calendar of the Congregational Church of San Jose, California:

Beginning with September 9th the pastor will preach a series of sermons entitled "Studies in the Inner Life: Good for Days of Outward Disturbance and Inner Dread." These sermons will be based on studies in the Psalms. The first one will deal with the Music and Poetry of the Bible with a study of Psalm 150. Following this the subjects are as follows:

The Secret Source of a Triumphant Life.

Understanding the Divine Mysteries.

Successful Plans.

Sunday evening lectures:

The Monk that Moved the World (Martin Luther).

Foregleams of Liberty.

Pioneers of Congregationalism.

Pilgrims in the Wilderness.

THE LAYMEN'S MISSIONARY CONVENTIONS.

No organization has done more for the churches in this country than the Laymen's Missionary Movement. This fall we are having another demonstration of usefulness on the part of our lay leaders in the smaller cities. The outline of their scope and purpose as stated officially is as follows:

The Campaign.—A series of great missionary conventions is to be held in October and November, 1917. The Laymen's Missionary Movement, which is inter-denominational and international, is co-operating with the missionary leaders in the states where conventions are held.

Purpose.—To consider new world conditions and America's enlarged responsibility. To increase the spiritual power and efficiency of the local church. To inspire laymen to take their part in the extension of the Kingdom of Christ.

The general theme is "Mobilizing for World Power." The various sub-topics are:

The World and the Gospel:

1. The Call of Christ to the Men of Today.
2. Programs of Conquest.

Challenging Tasks:

1. America and Christian Leadership.
2. Men from over the Border.
3. Fields Afar.

The Sinews of War:

1. New Standards of Stewardship.
2. Releasing the Resources.
3. Lessons from Life (Testimonials from business men).

Our Share of the Task:

1. Union Meetings of Men and Women by Denominations.

Organizing the Church:

1. A Program for a Modern Church.
2. Calling out the Whole Power of the Whole Constituency.
3. Keeping the Church Efficient.

Training the Church:

1. The Need for a Trained Church.
2. Equipment and Plans for Training.
3. Leading the Whole Church to Give.

A Conquering Church:

1. The Men Who Lead.
2. Planning for Victory.
3. The Source of All Power.

Living Subjects:

1. The Living Word and the World's Need.
2. Prayer, the Most Powerful Human Resource.
3. The Living Christ and the World's Need.

We print these topics because they give a very good program of church activities and many a minister, not in the convention circles, would do well to arrange a series of sermons covering these points.

The laymen who are at the head of this movement tell us that at this particular time when the world is at war and engaged in letting loose so many destructive forces, the Christian Church should plan for constructive Christian world service. We believe they are right. We must keep our churches alive to the real purpose of Christ's mission on earth. Let every Expositor reader co-operate with this Laymen's Movement.

HANDBOOK FOR ATHLETIC GAMES.

Pastors of Institutional Churches or others who have the responsibility of looking after the physical activities of youth will welcome this handbook by Bancroft and Pulvermacher with much satisfaction. It is published by Macmillan Co., New York, \$1.50. It is pocket size with 627 pages with index and illustrated. Rules and directions are given making the book unusually complete.

A FINE SET OF SLIDES ON HAWAII.

A friend of the editor has left in his care a wonderful set of lantern slides of the Hawaiian Islands. There are about 150 colored plates in a modern, black leather carrying case. A brief typewritten lecture goes with them. They can be had for forty dollars, about one-third their original cost. This is a bargain for some one who loves beautiful pictures and wants them of the "Paradise of the Pacific."

OBSERVE TEMPERANCE SUNDAY THIS MONTH.

As prohibition is increasingly the topic of discussion these momentous days we ought to make much of Temperance Sunday in our churches and Sunday Schools. There is an organization known as "The Lincoln-Lee Temperance Legion" (the educational- and pledge-signing department of the Anti-Saloon League of America). This organization will furnish to the Sunday Schools of the United States supplies for a pledge-signing service. They will probably furnish all the material free of charge. Since 1911 Sunday Schools in all the states, representing every denomination, have used these helps. Send to The Lincoln-Lee Legion, National Headquarters, Westerville, Ohio, for information and supplies.

A BUNDLE OF BOOKS FOR PREACHERS.

Here are four books bound to work wonders with your mind and heart. First of all, and last from the press, is "Good Ministers of Jesus Christ," by Bishop William F. McDowell. These are the Yale Lectures on Preaching and they are superb. We heard the Bishop some time ago and we know the students at Yale must have had a wonderful literary and spiritual treat. There are eight lectures in the volume. (The Abingdon Press, New York, \$1.25.)

We now name H. G. Wells' "God the Invisible King" (Macmillan, New York, \$1.25). It is a book with which you will probably not wholly agree, but it is calculated to jolt one's spiritual equilibrium and leave a deep and lasting impression. It is a sequel to "Mr. Britling Sees It Through."

"A Student in Arms" (Second Series), by Donald Hankey, gives us exactly what we want to know about the author of the famous letters from the trenches. It also gives his picture. No minister can afford to pass by Hankey's books. (E. P. Dutton & Co., New York, \$1.50.)

The last book in the bundle is "Workmen's Compensations," by J. E. Rhodes 2d (Macmillan Co., New York, \$1.50). Ministers are frequently criticised because they do not know what the workingman is struggling for. Here is a book that will throw great light on a problem of increasing interest and seriousness. (With this book might go Helen Bennett's "Women and Work," D. Appleton & Co., New York, \$1.50.)

A WAR-TIME PROGRAM.

The following six statements ought to be prepared and placed in the Sunday School room of every church. The American School Peace League formed and published the principles:

A Program During the War.

- To maintain a civic and moral stability among the youth of the country.
- To inspire anew a love of American institutions and American ideals.
- To foster civic service appropriate to youth, consciously entered upon for the nation's welfare.
- To promote an interchange of good will regardless of race or nationality.
- To teach the value of arbitration, conciliation and judicial settlement.
- To hold to the ideal of the ultimate triumph of democracy.

ENTERTAINMENT MATERIAL.

We wish to call attention to the catalogue of entertainments published by the Eldridge Entertainment House, Franklin, Ohio, or Denver, Colorado. The booklet contains 64 pages full of suggestion for winter evenings.

Let us especially commend a little dialogue play, "The Canvasser and Mr. Brown." It is a missionary entertainment. It illustrates the working and value of the "Every-member-canvass." It should be put on before the annual "Every-member-canvass" in your church. It would be an educational factor of great value. Send ten cents to the Missionary Education Movement, 156 Fifth Avenue, New York, for a sample copy of the play. Your young people will delight to give it for the church.

THE THANKSGIVING OFFERING.

Every church ought to make much of the Thanksgiving offering. A letter may be prepared in which the gains and blessings of the year are set forth and an envelope like this enclosed in each letter. Some special object should be set for the offering, either repairs, or missions, or war relief, or something particular. The envelopes may be had of your denominational publishing house or of some of the printers advertised in this magazine.



ONE MILLION NEW TESTAMENTS FOR OUR SOLDIERS.

The American Bible Society is giving one million Testaments to the Y. M. C. A. for our soldiers absolutely free of cost. They are asking Christian people everywhere to make gifts to pay for these books. They need about \$400,000.

Five hundred dollars will equip a regiment. Two dollars will equip a squad of soldiers. It would be a fine thing if your church should take an offering for this cause. A notice on the calendar would doubtless bring many gifts.

A SERIES OF THEOLOGICAL SERMONS.

It is a long time since anyone has sent us a series of purely doctrinal or theological sermon topics. The Rev. William Worthington, of Deer Park, Washington, has sent the following with this comment: "These sermons, I believe, created more genuine interest than the other courses (on Sociology) with perhaps an occasional exception. Religion is still quite a vital interest."

- I. Sin and Salvation.
 - II. Forgiveness.
 - III. The Atonement. God was in Christ Reconciling the World Unto Himself.
 - IV. Optimism and Pessimism.
 - V. The Incarnation.
 - VI. The Kingdom in the Midst. Heaven the Real Rewards of Life.
 - VII. God With Us—Immanence.
- (Note by Editor.)—We would like more topics of this kind. Send them to us at 73 South 15th St., San Jose, California.

A BUNCH OF PICTURE BULLETINS.

We have just received a bunch of catalogue bulletins of lantern slides from Geo. W. Bond Slide Co., 14 W. Washington St., Chicago, Ill. They list slides of illustrated hymns, songs and poetry, Old and New Testament pictures, World Travelogues, Nation Stories, Luther and the Reformation, Picture evenings and other interesting things. The Bond Co. put out some good things and we advise our readers to send for catalogues.

VERY FORTUNATE.

A sound of breaking glass was heard in the drawing-room, and the following dialogue ensued:

"James, have you broken another glass?"

"Yes, madam; but I was very fortunate this time. It only broke in two pieces."

"Well, and you call that being 'fortunate,' do you?"

"Yes, madam; you can't imagine what a bother it is to pick them up when they break into a hundred pieces."

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EFFICIENCY IN CHURCH MANAGEMENT

REV. H. W. PILOT

National Secretary in City for American Baptist Home Union Society

When Louis D. Brandeis said to the Interstate Commerce Commission that American railroads could save three hundred million dollars a year, a nation sat up in surprise. Everybody was wondering, arguing, attacking, defending. Some, of course, said that it was nonsense, others just gasped.

Brandeis had called attention to a new movement in human thought. This movement has made itself felt with tremendous force in every department of life. It is a movement to end waste. It is a movement for more brains and less sweat. He spoke of waste in railroad management, but the principles of his logic applied as much to housekeeping as to surveying, blasting, schedules or rates. This idea of the use of supernal common sense in the doing of tasks applies as well to the problems of the kingdom of God as to bricklaying or the handling of pig iron.

I believe that there is a message in the efficiency gospel to those who are planning for the church today. In the past she has used such a large degree of common sense, that we are justified in thinking that the future holds great promise in her use of supernal sense.

Why not apply many of the methods, the same skill and intense application to the work of the Kingdom that are used in the most successful business undertakings of today? There is not a commercial enterprise in the world that compares to the work of the Kingdom in immensity. There are hundreds of millions of people involved; there is not a moral, social, religious or political movement in the world which does not affect the future of the church; there is not an industrial problem concerning the people but relates itself to Christ's cause; there is not a foot of soil where man lives which is excluded from the plan of Christ. The complex and baffling difficulties before the church in America are not matched by the problems connected with a single commercial enterprise of whatever size. The greatest of these problems before the home church are a challenge to the passion for mastery that is central in every real man. It is not only the duty of the church to naturalize Christianity in every land, but she must in the meantime solve complex and many-sided problems in the local churches. On the one hand the church must minister to communities unprepared, by heredity, environment, training and prejudice, to receive her spiritual message. On the other hand, our home churches have become the "melting pots" of all classes and races of men, in an endeavor to amalgamate and assimilate the heterogeneous peoples of this land. No institution on earth has ever survived this strain, empires and states and constitutions have fallen before it, and now the world turns to the church and awaits her solution. It is up to the church, "whether a nation" (like America) "so conceived and so dedicated, can long endure."

We first should notice that there are some principles of scientific management which do

not admit of as broad application, when applied to the work of the church as when applied to commercial institutions. For instance, our workers are not paid, their daily bread does not depend upon us, we cannot force them to release their lives for sacrificial service. We have no authority to assign tasks and compel men to relate themselves in a practical way to the work of the Kingdom.

Again, it is not possible to standardize Christian tasks. Can one standardize love, or parenthood, or worship, or character? Who can weigh a mother's love or compute the value of parenthood? Worship is not a matter of avor-dupois that we may weigh it, and character is not determined by what we see, but is measured by invisible qualities. So the extent of the work of the Kingdom cannot be determined by certain tangible products or measured by certain concrete results. The service of a Christian worker who rescues a boy in the hour of a crucial temptation cannot be compared with work of a machinist or a carpenter.

And, finally, while every factory may have its standard of efficiency for each department and every worker, yet who can define the efficient church? It is said by some that the efficient church is the one with the largest prayer meeting, or perhaps the largest Sunday School or the largest attendance at preaching services. Others say that the efficient church is the one which receives the largest number of converts in a year, or the church which gives the most money to benevolent objects. Each of these answers, or all of them combined, indicate the spirit of which a church is made, yet we are aware of the indefinite and questionable value of most statistics. A Christian worker deals with spiritual facts and he speaks of his results in terms of personality and social evolution. He measures his services by the number he interests in altruistic service, and the number and value of helpful ministries which he renders the community. You cannot standardize the price of Christian education or the price of the conversion of souls. Indeed, you do not know the number saved.

Now I have said all this, that I may not seem unreasonable when I say some other things. Scientific management will produce as marked results in a church as in a factory. While there are results in Christian work which cannot be tabulated, yet a large measure of the work done is purely mechanical and depends as much upon the effectiveness of the organization as it does in a factory. There is only here and there a commercial institution making a large amount of honest money; 85 per cent of the firms starting business in New York City fail within the first year, and thirty per cent of the companies taking out articles of incorporation in the State of Ohio die within the first year. There are great numbers of churches also which are dead, some of which have never become aware of it. By no conceivable standard of efficiency could many of our churches be considered successful. The efficient church

does not exist apart from the efficient member—who, and what, are your members?

The heart of scientific management is this:—accurate information intelligently applied to the work in hand. It is the long view of life and tasks. It involves four fundamental principles: Selection, education, organization, equipment.

Selection.

Several years ago there was a deep worn trail leading from the plains of Texas to the mouth of the Platte, a distance of some 800 miles. These furrowed hollows were worn by the slow tread of a half million long-horned, wild-eyed Texas steers, journeying north every year. The heifers were retained in Texas to become the dams of other inferior long-horns, who in time would take their turn to hit the trail north. All this has changed now. Short-horn, Hereford and Galloway thoroughbred progeny travel north today, not in the gutter of an old trail, but in a palace stock car. There has not been, however, as marked change for the better in the children of the ranchmen, commission men and merchants, as there has been in the stock which they handle.

1. The problem confronting the church of America today, and it is fast making itself felt, is the question of **Inheritance**. I am certain that the great difference between men, between the feeble and the powerful, between those of capacity and those of small caliber, is inherent energy—a capacity for invincible determination. This it is which can do anything in the world, and no amount of opportunities, or circumstances, or assistance, can make a man without it. What a pity some have been denied the privilege of selecting their parents! A certain type of family life can exist in the Gypsy caravan or in the Arab tent, or in the Indian tepee, in the wolf's den or in the bird's nest, but we owe the continuance of our American institutions to more carefully bred men.

2. Is it not a reflection upon an institution, many generations old, that it has not good and capable material from which to select its officers? Here is the heart of efficiency! It is idle to expect the church to rise above the spirit and ideal of its most select representatives! They are the spiritual parents of all the children born to the church and their children bear the lineaments of their character. Science has pointed out that nature has selected for parentage those who exaggerate the importance and value of their offspring, thus adding another great chance for their survival. There is not a more vital point in church management and organization than this. No man ought to be allowed to enlist as an officer who cannot solemnly pledge himself to strive to embody the ideal of the church and to stand with order, enthusiasm, loyalty and reliability. He should not expect to attempt to thus represent the church unless he is making an honest effort to be diligent, competent and intelligent. Big things are not built by weak men.

3. We must look more to the selection of church members. It is not compulsory that we receive every one who applies. Some lodges reject more applicants than churches do! The time to inspect boiler plates is before they are made up into boilers, the time to test anchor

chains is in the making, not when the ship is shuddering and plunging in the teeth of a mighty gale. There ought to be a high membership ideal before every church, no new-comer should be admitted unless he is willing to make a serious effort to attain that ideal. Church discipline should begin with the applicant. Our worship of numbers makes for decay. The salvation of society and of the church depends upon the product of Christian homes. If Christianity is worth anything it must give its children a good start, a better start than the world can give them. Men have rightly wondered why, after many generations of a Christian family, the sons should not make men of capacity, generally capable of high performance. I believe that a careful study of conscientious Christian homes will reveal the fact that this test is but fair and is met by most of the better families. More care in the selection of church members, requiring a more conscientious life of them, will solve the problem.

4. The essential thing for the betterment of many a church is to select a type of men as officers who would produce an entire change in mental attitude of the official board, and through these of the church, to quit the leadership of men who themselves "live at a dying rate." It takes life to extend the Kingdom of God. The poor white folks of the South and listless negroes have long been a by-word. We have suddenly found that all these people, white and black, are afflicted with a parasite, the hook-worm, which saps their vitality and bleeds away their strength. The remedy for this is not schools, churches, or even the suppression of the saloon, as vital as these are, but it is the elimination of the parasite. The ecclesiastical hook-worm is mental lassitude which results in misdirected labor. Who has not witnessed the cankering effect of vague ideals and of ineffective forms of Christian organization and service?

Education.

A permanent betterment of this condition in the church must contemplate a comprehensive curriculum of study by prospective officers and workers, perhaps a class in Sunday School or elsewhere, of the duties, methods, qualifications and opportunities of the officers of a church.

I am not thinking of "speeding up" methods, but of services rendered the local community as a part of a permanent policy of the church. Now when the hustling minister or Sunday School superintendent departs the work stops. The organization has been one man only—trained men have not been placed in the responsible positions, and over the various departments. A sufficient and adequate policy should be worked out in every community, a policy which would comprehend all the various services possible and required, covering a period of years, the details of which should be determined by a careful survey of the parish each year. This type of work, of course, requires vision and brains, qualities so frequently possessed but so seldom used in churches thus planning. This would require a general education of the entire church and of individuals in particular. Does your church have an intelligent and adequate policy of work?

But nearly every man feels that he was not trained for the type of work which is required in his community. If he could only have spent the time preparing himself along these necessary lines, which he spent studying things which he has not repeated or referred to since he left school, how much better fitted he would be to lead a church in this type of organization.

Already theological seminaries are giving prospective ministers a different training from what they once gave. The training of the preacher should look not only to theological education, but beyond it to efficiency in church church management. He is not simply to defend a message which does not require his defense, but to **institutionalize** a belief. He is not only to be a prophet but a leader of a social group, with capacity to study situations and to adjust churches to conditions, a leader of men as well as an exhorter of men. He must be shown the vision that the church is to be the **dynamic force** in the institutions of our modern world. He must be given the **long view** of his task.

Speaking of the long view, reminds me of the short view of Daniel Webster, when he thought that a red copper cent was of more value than our vast empire west of the Rockies. In his speech in Congress in 1844 against the appropriation of \$50,000 to establish mail communication with the Pacific coast, he said: "What do we want of that vast worthless area, that region of savages and wild beasts, of desert and shifting sands and whirlwinds of dust, of cactus and prairie dogs? What can we ever hope to do with 3,000 miles of rockbound coast, cheerless and uninviting, with not a harbor on it? I will never vote one cent to place the Pacific coast one inch nearer Boston than it is today." Politicians have wondered if New England fisheries had anything to do with this vision. But alas, as has been said of babies, if our ability to exhaust and destroy had been commensurate with our—**proclivities**—our well planned world would have long since been reduced to an empty egg shell.

Organization.

It is organization that changes a mob into an army. It is planning that makes the difference between the harnessed power of Niagara and the wild rapids of the St. Lawrence. The elimination of waste in the church through effective organization is far more difficult than the elimination of waste in mill or mine. A new principle launched into some official boards is like a hound let loose in a family of Kilkenny cats. In the monasteries of a great religious order, everywhere is the inscription, "Remember that death is here." This same flaming sword has kept many a competent man from resurrecting a dead church. It takes a strong man to withstand the policy, "We are not used to these new plans. We had better let well enough alone." New ideals may clash with the training of the old school, but better methods are inevitable. It will be a great day for Christianity when the Christian business man applies the same skill and methods of organization to Christian work which he now gives to his private business. The church needs that grip on situations, that courage to undertake, that grasp of detail which characterizes a man

of capacity. Thus writes one of a brief interview held with the manager of his company: "He talked to me ten minutes and outlined enough for ten years, and said that he expected that I would have it done in ten days." Moses came down into camp from Sinai with the tablets of stone and the Ten Commandments; it took one minute and twenty seconds to read them slowly and impressively. Moses expected that the tribes assembled would listen, commit and learn to obey them before they reached the Promised Land. Three thousand five hundred years have now elapsed and even yet breaches of the Ten Commandments are prevalent.

Jesus gave some deeper interpretations of Moses' commandments to his disciples one day, twenty centuries ago, on a mountain in Galilee.

A young man in business looks upon the command of his manager as imperative; he admits that the Ten Commandments are to be observed, but he considers the Sermon on the Mount as an impractical, sunlit vision. The spirit of the two organizations has much to do with the variation in his attitude towards these commands. In the business house, he must obey the orders of the manager or be discharged. In the church, he has seen the words of Jesus ignored by his parents and teachers. He has been taught, tacitly at least, that they are a distant ideal, a general aim, the object of his aspiration only.

The larva, grub or worm crawls from the egg and its life is governed by the accidents of birth, site, and surroundings, and, it may be observed, it usually gets off the earth about where it got on it. Many of our churches represent this type of existence. Though everything in the world has changed, they do not differ in organization or type of service from what they used a hundred years ago. But just as those business organizations which do not constantly readapt themselves to changing conditions are outclassed by their more intelligent competitors, so will those churches which are satisfied with their ancient policy find themselves of decreasing significance.

The railroad has been one of America's greatest educators. Within the memory of men of today, along the great inland rivers of the United States, the Ohio, the Mississippi and the Missouri, the transcontinental railroads have conducted a great educational campaign. In the river towns, steamboat passengers were quite content to wait several days, idling on the levee, whittling and swapping yarns. But when far up or down the river, the deep bellow of the boat's whistle was heard by day or night, the sleepy town awakened into prodigious and spasmodic activity until the boat had come and gone, and then it went to sleep again. It reminds one of the effect of a protracted meeting upon some churches. The Eskimo who figures years by so many snows, months by so many moons and days by so many sleeps, would have considered life in some of these river towns wholly normal, and it is feared that he might find the slow-moving life of some of our churches as delightfully congenial.

The later railroad towns were very different. There they had clocks in their houses and afterward watches in their pockets, and the train schedule was the educator. The people began

to learn the value of prompt and regular action, and when a man had missed a train, he was appraised of the fact that the institution was greater than the individual.

Now this organization of social life has continued until each member of society is a cog which has a specific function in the community's life. Where the church was once the only social and philanthropic institution in the community, now it finds, in Cleveland, for instance, that 157 societies are well organized and financed, mostly by her own men, and doing her former job. Instead of lamenting that this is true, her church must take account of stock, make a detailed survey of her community and organize her forces accordingly. In most cases she will find that her chief function is to serve as a dynamic, spiritual force in this social evolution about her. She must throw herself into the changing order to spiritualize the people and institutions in her parish. This work can never be done in this day of method and co-operation except through a well thought-out policy, executed by workers trained for the service.

Equipment.

To say that the type of work just mentioned cannot be accomplished through two services for worship on Sunday, and a mid-week prayer service, will not suggest to you the revolutionary ideas that it once would have done. We have learned that people are influenced in social groups today. Classes and societies and organizations graded in respect to friendship, taste, age and accomplishment have taken much of the place in character-molding and Christian influence which the preaching services had. This means an almost complete loss to the pastor if he is not close to these organizations, while if he grasps the opportunity, it enables him to do more intensive work than at a large public gathering.

This grouping process began when Robert Raikes gathered the urchins of Gloucester into a class and paid four old women a shilling apiece to teach them reading, writing and religion. He was denounced at once as an enemy of the church and the state. The Archbishop of Canterbury called a meeting, "to devise ways and means to crush the dangerous enterprise." The leading English papers declared that Raikes' plan was "a subversance of order and industry, of peace and tranquillity of soul, and ought to be exploded as a vain, chimerical and visionary projection." John Wesley, in 1784, spoke doubtfully of them but said: "Perhaps the Lord has a deeper end for them than men can see." In 1820 one Connecticut pastor discovered a small class in one corner of the gallery of his church studying the Bible and he forthwith chased children and teacher out with his cane and branded them as "imps of Satan, doing the devil's work."

The good old Connecticut pastor has gone, but the new organization, which he felt called on to crush, has gone on multiplying until it now covers the civilized earth. It has had more influence in changing over warring and wrangling spirit between churches and denominations to the spirit of co-operative helpfulness than any other agency.

But even a Sunday School cannot thrive today without tools for its work which are all

its own. A pastor finds it almost impossible to keep his flock together without an entirely different equipment from what was used a few years ago. An office with a phone, a few maps and a good filing system are as necessary as baptismal robes or a communion set. There is nothing more used in my office than records. Records annihilate time, bring back the past, look into the future, eliminate space and condense a whole organization into a single line. How did the world ever do without them! How can a pastor live without them!

The pastor of such a recordless church is like the tramp who was compelled to pile and re-pile the same cord of wood first on one side of the yard and then over on the other side. It may be said that he did it effectively. Well, perhaps he did, but having the soul of an artist, he rebelled, he could not endure the waste of time and the waste of energy.

I am aware that it is impossible to lay down rules, to name committees or to give specific directions which will apply to the infinite variety of conditions represented by our various churches, or to tell in detail how we shall proceed to convert prejudice and ignorance and near common sense into supernal common sense. Common sense binds to the center, but supernal common sense surveys the question with the far view. We should seek advice wherever it can be found and endeavor, so far as possible, to maintain (perhaps unconsciously to the governed) a noble discipline in the organization and to build upon the rock of thoroughly regenerated personality. You who believe that the road behind the Christian Church registers but a fraction of what is still to be traveled, I enjoin you to seize the principle of rational efficiency in the organization of your work as the greatest possible aid to the supernatural work of Christ in your ministerial life.

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Illustrations From Recent Events

Paul Gilbert

Paid To Be Honest. (58)

Acts 24:16; Deut. 16:20; 1 Thess. 4:12.

They tell in Chicago an amusing story (I believe it is well authenticated) of a foreigner who started in business with the deliberate intention of being dishonest. He had been a tricky peddler, a manipulator of various flimsy games for fleecing farmers and he had now worked out a scheme to get goods on a ninety-day-credit plan, his idea being to sell all that he could in a temporary shop before his bills fell due and then to depart ingloriously on the eighty-ninth day, leaving his creditors to worry.

But he did so well that towards the end of third month he decided to repeat the experiment—that is, to pay what he owed and stock up again for another ninety days, not abandoning his crooked plan, however, but postponing it to the end of the second period.

Again his business prospered so that he really could not afford to be dishonest, and once more he paid his bills. This went on for a year or two and gradually, to his great astonishment, this man found himself launched in a successful and honestly conducted business. He had become honest in spite of himself, and not only did he remain honest, but he developed into one of the foremost merchants of Chicago, the rich and conservative head of a great department store founded on the indisputable proposition that fair dealing to all is the only basis for business efficiency and success.—Cleveland Moffett.

Latent Faith. (59)

Heb. 11:31; 1 Cor. 12:3; Luke 9:50.

There is a record in Indian annals of two English officers, who were taken prisoners in a Mohammedan raid. They were not distinctively religious men. The Bible was a neglected book, and they lived without sharing the offices of Christian fellowship, and without the practice of prayer. They were offered their lives on the usual Mohammedan terms, that they would disown Christ and repeat the creed of Mahomet: "Great is Allah, and Mahomet is his prophet." As they faced this keen temptation their latent faith rose up in power, and they met the demand with a clear denial. They bowed their heads to the stroke of death with the sheen of a new joy in that Lord whose Name was seldom upon their lips in life, but to Whom they were witnesses in the hour of death. In this deadly struggle there are men who heard the call to fight for their King and their country, and they could do no other but answer it. As they kept their watch by night and endured the strain and peril of the trenches, as they went forward exposed to the deadly hail of death, and as they lay with

their lifeblood ebbing away, their shy and hidden faith broke its seal, and they named Christ's name as their Saviour. They cast their souls upon his mercy, and they also entered into the peace that passeth all understanding.—Prof. W. M. Clow.

Life's Vital Moment. (60)

Luke 23:42; Judge 16:28.

We make our great decisions and pass from darkness to light, and from life to death, in a moment. Browning in "The Ring and the Book" describes this fact in his own dramatic way. He tells us that for the main criminal of that story, Guido, he sees no chance. He was a man so corrupt in heart, so coarse and callous in passion, that there seemed no possibility of mercy for his soul. But the poet describes a night when he stood above Naples, and the heavens were covered with a pall of cloud. The hills and the sea and the city itself were hidden from his straining eyes by the inky blackness. Suddenly a broad flash of lightning illumined the heavens, and there stood out the distant hills, the white foam of the waves, and the streets and spires of the city. The poet adds:

So may the truth be flashed out by one blow,
And Guido see—one instant—and be saved.

That is the truth in salvation which we forget. It is the truth which makes the story of the rich young ruler so tragical. His interview with Christ did not last five minutes. For those five minutes he was face to face with the strait gate. He came to his decision, and refused the call—in a moment. He made the plunge and disappeared, and we never hear of him again. In the same way, the penitent thief, after a life stained with crime, and while he was paying its just penalty, strained out toward Christ with the cry, "Lord, remember me when Thou comest into Thy kingdom." It was faith born in a moment, and the response to it was, "Today shalt thou be with Me in paradise."

Flippancy.

Rom. 7:18; Matt. 8:8; Phil. 3:12.

Mr. Rudyard Kipling was speaking not long ago at one of the Canadian universities, McGill University, and he gave the undergraduates this word of warning. He said: "Don't be smart. That is one of the most terrible calamities that can overtake a sane, civilized white man today. I would say to the young men who have the future of their country to mould, don't be smart." We are too smart, we need to have the shadow of the rock of ages with all its majestic solemnity falling upon

us, and that cheap smartness will die. If we fear God so much, we shall fear our fellow men so little that we will not try to be smart.—Record of Christian Work.

"I Am With You." (62)

Matt. 28:20; 2 Kings 10:15; Matt. 12:30.

A pastor of a Chicago church recently said, "I have a very prominent member of my church who is exceedingly busy. In fact, he is so "high up" in the business and social circles of the city that it is somewhat difficult to be on as congenial terms with him as I should like to be. However, ever since I became his pastor he has repeatedly sent me a note on which were these assuring words, "I am with you."

Tested Faith. (63)

Josh. 23:14; Heb. 11:13; 2 Tim. 4:8.

Dr. F. B. Meyer gave this personal testimony at a public meeting held quite recently: "I knew Him as a boy. I trusted Him because of the testimony of my parents and of my minister. Since then I have wintered and summered with Him, and spent days and nights with Him. I know what He can be when a man sins, and fails, and when the heart is hard and loveless. I now know Him whom once I simply believed, and on this seventieth birthday this is my assurance—that He is able to keep that which I have committed to Him. You cannot wear Him out or tire Him. Your sin is no barrier against His love."

Get Up. (64)

"It is one thing to wake up, and it is another, and most of us find a more difficult thing, to get up."—A Missionary from China at Northfield.

Self-Sacrifice. (65)

Rom. 15:3; 1 Tim. 2:6; Matt. 19:21.

Mr. James H. McConkey, the author of "The Threefold Secret of the Holy Spirit," illustrates how this "big motive" that actuates a man to give himself, even as Christ also gave Himself, still moves and prompts others. Mr. McConkey's brother heard that an immense ice gorge on the banks of the river was threatening to break away and drown eleven men, women and children on an island just below. He put fifty dollars into his pocket and hastened to the little town. He found the river-bank lined with people. Stepping into the crowd, he offered fifty dollars to any man who would help him attempt to rescue the imperiled ones. But no man stirred. Again and again he held the money before their eyes, but there was no sign of response. Then he sent a boy to a store for a rope. When he brought it, "my brother," says Mr. McConkey, "tied one end of it around his waist, and offered to join with any man who would rope himself to him in an effort to rescue those lives.

Immediately four men leaped to his side. They roped themselves to the same peril-line with himself, and those five men, picking their way over the dangerous gorge, at the imminent hazard of their lives, brought in safety to the shore every man, woman and child upon the island.

When my brother had offered money to the people on the bank, not a man stirred, but when they saw him give himself, and saw the love for those imperiled that was back of it, it drew them to his side in an instant. . . . O, what a magnet is the love of Christ through us! Hear these words: 'And I, if I be lifted up on the cross, will draw all men.'"—C. E. World.

No Supposing. (66)

Matt. 16:18; Luke 16:17; 22:32; 1 Cor. 13:8.

The lighthouse is "to give light and to save life," to guide the tempest-tossed into the harbor, saving them from shipwreck on the rocks. The old story of the Calais lighthouse-keeper is always pertinent. He assured his visitor that the light never went out. "But suppose it did," the visitor persisted. With equal persistence the keeper said, "But it does not." He was like John B. Gough when somebody button-holed him and said: "Suppose, Mr. Gough, you were in a public-house!" To whom the temperance reformer thundered: "I will knock you down if you suppose any such thing." But at length the lighthouse-keeper entertained the supposition, and he said with awe: "I should expect to hear of it in three months, in six months, in twelve months' time from the end of the world. No, the light cannot go out, for I feel that the eyes of whole world are on me."—W. Y. Fullerton.

The Captor a Captive. (67)

Rev. 13:10; Matt. 26:52; Psa. 26:27.

How true is that old saying, "No man ever fixed a chain upon a slave who did not fix the other end of the chain upon himself!" No man ever plotted evil against a neighbor who did not thereby invite a similar evil to fall upon himself. There is an Eastern proverb to this effect: "Aim an arrow at God and it will fall upon your own head." "Ralph the Rover" destroyed a bell-buoy on a dangerous sea that he might wreck a treasure-laden vessel and enrich himself with its spoils. Years afterward, rich beyond all dreams, he sailed homeward across that every sea, and lost his ship and his life on that very hidden rock.

"The tissues of the life to be
We weave in colors all our own,
And in the field of destiny
We reap as we have sown."

Providence. (68)

"God does nothing, or permits nothing to be done except what you yourself would do if you had the facts in the case and had the power to act."—An Estes Park Conference Speaker.

Christ Not In Their Hearts. (69)

Matt. 23:29; Micah 6:8; Isa. 1:11.

Mr. Escobar, a Christian Mexican, who is attending college in this country said at a student gathering at Lake Geneva last summer: "Down in South America they have erected a gigantic statue of Christ in the Andes Mountains between Argentina and Chile to commemorate an agreement never to go to war

with one another again. But Jesus Christ is not in the hearts of the young men of those nations."—Merlin Fairfax.

Your Missionary (70)

Rev. 12:11; Phil. 2:4; 1 Jno. 3:16.

Kiku's father was a farmer. When she was nearly fifteen he concluded that he must have an up-to-date farming implement. He had no money but he had a daughter. So his daughter he sold to a Kobe den for 350 yen, and in his field there appeared a new farming implement, and in the village bank a deposit of 100 yen or so to his credit. But Kiku hated the life and pitifully pleaded with her father to take her out. He turned deaf ears to her entreaties until one day hearing the Gospel preached by a traveling evangelist he became a Christian. Then he realized what he had done and would move heaven and earth to release his daughter. But there was not enough money in the bank and the farming implement was too rusty to be

sold. What could he do! He could not borrow the money. His neighbors were as poor as he. His relatives were poorer. The daughter continued to plead. Finally in his desperation, he walked several miles to the home of a missionary and told her of his plight. Now this missionary was preparing to go home on her furlough, her first furlough, and in that morning's mail had come a check for her traveling expenses. But what was a furlough to saving a soul! Without hesitation, she turned enough money over to the father to retrieve his daughter and Kiku was purchased again.

Good Sense. (71)

"What was the sermon text, little boy?"

"He that humpeth himself shall be exalted," was the reply.

That isn't a fair exegesis of the verse the small boy quoted but there's a lot of good sense to it.

Preacher's Scrap Book

The Worth of a Child. (72)

Prov. 23:24.

In a remote district of Wales a baby boy lay dangerously ill. The widowed mother walked five miles in the night through drenching rain to get a doctor. The doctor hesitated about making the unpleasant trip. Would it pay? he questioned. He would receive no money for his services, and, besides, if the child's life was saved he would no doubt become only a poor laborer. But love for humanity and professional duty conquered, and the little life was saved. Years after, when this same child—Lloyd George—became Chancellor of the Exchequer, the old doctor said, "I never dreamed that in saving the life of that child on the farm hearth I was saving the life of the national leader."—Sunday School Chronicle.

Contentment. (73)

1 Tim. 6:8.

On the banks of the river Dee, in the country of England, there lived, many years ago, a poor miller who was as happy as the day was long. As he toiled away he sung cheerily,

"I envy nobody—no, not I
And nobody envies me."

One morning the king paused at the miller's door and told him he was wrong. "Gladly would I change places with you, if I could," the king said. "Tell me how you can sing so gayly, while I am sad, although I am the ruler of all this broad realm." The miller smiled as he "doffed his cap." "Why should I not be happy?" he asked. "I earn my bread with my two strong hands. I love my wife, my children, and my friends. I pay my debts, and I am grateful to the good river that turns the mill that grinds the corn and gives me my daily bread." The king sighed as he turned away. "Your miller's cap is worth my crown, and your mill is as valuable as my kingdom. Keep on being happy, but never again can you say truly that no one envies you, for I, the king, would gladly take your place."

Sacrifice. (74)

1 Cor. 10:33.

Howard A. Johnston, when asked what had most impressed him in his recent tour of mission fields, replied: "The glad self-sacrifice of Christians in order to have wherewith to give the Gospel," and then he cited the case of a Presbyterian pastor of Hang Chow, recently offered three times his pastoral salary to take charge of public schools. He declined, though he has a family to support on his present income of \$7.50 a month, saying: "China must have the Gospel though I starve."

Money-Makers. (75)

1 Tim. 6:10.

Charles Francis Adams was prominent in American life and had an unusually wide acquaintance. This is what he said of money-getters, at the close of his long life: "As I approach the end I am more than a little puzzled to account for the instances of business success—money-getting. It comes from rather a low instinct. Certainly, so far as my observation goes, it is rarely met with in combination with the finer or more interesting traits of character. I have known, and known tolerably well, a good many 'successful' men—'big' financially—men famous during the last half century, and a less interesting crowd I do not care to encounter. Not one that I have ever known would I care to meet again, either in this world or the next; nor is one of them associated in my mind with the idea of humor, thought, or refinement. A set of mere money-getters and traders, they were essentially unattractive and uninteresting."

Waiting for God's Messengers. (76)

Psa. 130:6.

In a town of the delta of Nigeria, missionaries found that the natives had long been waiting for their arrival. For two years they had been keeping the Sabbath, and to aid their memories they had kept in their houses pieces of wood bored with seven holes in which they would insert a peg for each day as it passed.

They had a meeting every morning and repeated this quaint prayer: "Oh God we beg you, make you look good today; make you no trouble we, or do we any bad! we beg you, we beg you." How encouraging it was that these Nigerian negroes should for two years have been meeting regularly and offering prayer while waiting for someone to come to them with the message of light.

Unknown Protection. (77)

Psa. 46:1.

An Indian once told the story of a test to which he was put when he was a child. He said: "My father, who was a noted Indian brave, was very eager to have me become a great warrior, so he tried in every way to make me feel ashamed to own that I was timid or afraid under any circumstances. At the same time he loved me very dearly and was careful to see that no harm came to me. One day—it was my ninth birthday, too—he told me I must spend the night alone in the gloomy forest, to show that I had no fear of man or beast. As darkness came on, and I was left in a little shelter he had hastily constructed of broken boughs, you may imagine my terror. All the long night I never closed my eyes, but I made no outcry, nor did I betray my real feelings lest I should disappoint my father. Little did I dream that I was in no danger at all, for while I lay sleepless and terrified, my father watched in the shadows outside, ready to come to my aid instantly if there was need."

The Cost of Character. (78)

Matt. 10:38.

Many people have fine dreams of moral and spiritual beauty which never become anything more than dreams, because they will not work them out in pain, struggle and self-restraint. A music teacher wrote:

"I said, 'Never mind, Norma; just try to play them once or twice more. The longer you practice the stronger your hands will grow, so that after a while you will not feel it at all.'

"She turned the gentle little face wearily to me and said: 'Miss Graham, it seems as if everything that strengthens hurts!'

"I gave her something else, but I thought: 'Yes, my dear little girl, everything that strengthens hurts!'

The child was right. It is true in music, it is true in all art, it is true in the making of character; everything that strengthens hurts, costs pain and self-denial. We must die to live. We must crucify the flesh that we may find spiritual gains.—J. R. Miller.

The Unseen Presence. (79)

John 14:18.

It was a bright October day, and a man was riding on horseback through a bit of timber land in one of the cotton States of the South. All at once he came across a bit of a clearing in the trees, and in the clearing an old cabin almost fallen to pieces. In the doorway of the cabin an old negress was standing. Her back was bent nearly double with the years of hard work, her face dried up, and her hair

white; but her eyes were as bright as two stars out of the dark blue. And the man called out cheerily, "Good morning, auntie! Living here all alone?" The old woman looked up, with her eyes brighter yet with the thought in her heart, as she replied, "Yes, me 'n' Jesus, massa." But he said a hush came over the whole place; there seemed a halo about the old cabin. How poor and limited and mean her world had looked to him as he rode! But how quickly everything had changed as he saw it through her way of seeing it! Her world was changed and beautiful in the loneliness of the woods by reason of her Master's presence.—S. D. Gordon.

The Power of the Word. (80)

John 6:63.

A high caste Brahmin Sanscrit pundit, who had been sent from Benares to travel as an exponent of Hinduism to argue against modern reforms has been baptized this year. He had bought a Gospel at a railway station from a colporteur and after reading it sought out native Christians for instruction. Shortly after he broke his thread, took food with Christians, and was baptized. Now he is himself a colporteur, selling the Gospels which led to his own emancipation.

Protection. (81)

Psa. 146:5.

Some years ago the king of Abyssinia took a British subject prisoner. They carried him to the fortress of Magdala, and in the heights of the mountains put him a dungeon without cause assigned. Britain demanded his instantaneous release. King Theodore refused, and in less than ten days ten thousand British soldiers were on shipboard and sailing down the coast. They marched seven hundred miles beneath the burning sun up the mountains to the very dungeon where the prisoner was held, and there they gave battle. The gates were torn down, presently the prisoner was lifted upon their shoulders, carried down the mountain, and placed upon the white-winged ship which sped him in safety to his home. It cost the English government \$25,000,000 to release that man. I belong to a better kingdom than that, and do you suppose that earthly powers will protect their subjects and God will leave me without help?

"I Don't Run Errands." (83)

An Arab beggar used to sit at the gate of a rich man's house, on whose bounty he depended, and from whom he received daily alms. One day his patron wished to send a letter in a hurry, and, seeing the beggar, asked him to deliver it. The beggar drew himself up and said, "I solicit alms; I don't run errands." We have been soliciting alms from God all our lives, and yet how unwilling we are to convey his message of salvation or do any other service for him.

HE IS.

"Say, pa," asked the little son of a railway conductor, "what's an exchequer?" "An exchequer!" exclaimed the ticket puncher; why that must be a retired baggageman."

LITERARY ILLUSTRATIONS

J. E. RUSSELL

Power of Example.

(82)

John 13:15.

Mr. Hotchkiss, a missionary in Africa was once making a table out of rough timber. He says: "My native men watched me very closely. As the table grew their wonder increased. As the table stood complete before them my headman came to me and said: 'Master, I thought God made these things and gave them to you white men; now I see you do it yourselves.' I told him that our ancestors were once savage and knew nothing about these handicrafts, but that through our contact with God we had been given wisdom to do these things. At once there came from him this question, 'Master, if you have done this, why cannot we?' and the making of that table proved to be the most effective text for a sermon that I could have had. By that means was created in that man the conviction of possibility, without which, in Africa or in America, you can accomplish little." Thus by watching the daily life of the messenger they learned the ways of civilization and also the way of the Christian life.

A "True" Prophet.

(84)

Dr. S. P. Cadman recently told this incident. He was speaking of the religious fakes he had encountered. He and Bishop E. G. Andrews once visited Elijah Dowie's "Temple" in Chicago. Dowie came on the platform in his gorgeous robes and with his long whiskers. Seeing the visitors he said: "There are two fat Methodist hogs in the rear there. They are hypocrites. I am Elijah, the true prophet." Cadman said to the Bishop, "I guess we had better go to the stock-yards where we belong." But Dowie has gone and there is but little left of his movement. Other frauds have appeared, and will appear. In the meantime the church of Jesus Christ moves on, and becomes more and more assured that the kingdom has been given to it.

Creek or River.

(85)

There is a beautiful stream of water in Ohio. It has two names. About half of the people call it a creek, and the rest call it a river. There are times of the year when the water is low, and it well bears the name creek. There are other times when the water is much in evidence, and no one smiles when it is spoken of as a river. I am sure that Paul from the day of his conversion was ever an intense follower of his Master. But there were times when he felt himself less than the least of all saints, and there were other times when he gloried in the face of bitter opposition in declaring himself the equal of any other apostle.

This Same Jesus.

(86)

A minister has recently told us that after John D. Long returned to Hingham, Mass., his neighbors and friends repeatedly called him John. The minister fears that they rather forgot that Mr. Long had been governor of his state and secretary of war of the U. S. But it may be that they did not. After his glorifica-

tion we read in the book of the Acts, "this same Jesus." And Paul in his majestic outburst writes that the name of Jesus, the human name, the name he bore as a boy and carpenter and all the years of his public ministry, is the name that in heaven is above all other names.

Spirit Not Form.

(87)

Cardinal Gibbons preached his regular sermon at the Baltimore cathedral. He announced that it might be the last formal sermon he would prepare. Striking and significant are two or three of these sentences for that reason. He said, "It will avail us nothing to be members of the Kingdom of Christ which encircles the globe, unless the Kingdom of God is in us by the reign of Christ in our heart."

Resurrection.

(88)

In the prose works of Walt Whitman, the chapters of his hospital experiences in the civil war are especially interesting. A dying soldier asked Whitman to read to him from the New Testament. Whitman read the beautiful story of the last days of Jesus, including the account of the crucifixion. The boy was comforted, but he begged Whitman to read on—he was content only when he heard the record of the triumphant resurrection.

God Rules.

(89)

The Rev. Alexander Connell, the successor of Ian McLaren as minister of the Sefton Park Church, Liverpool, recently used the following incident from Victor Hugo with thrilling effect. An Infanta of Spain was playing in the garden of the Escorial a few days after the Armada had sailed for the coast of England. The child was holding a full-grown rose, and already the wind had begun to scatter its petals. She turned in surprise to her duenna, who answered, "Madam, to princes belong all that is on earth save the wind." At that very hour the winds of God were dragging the Armada hither and thither, and writing in white breakers round our shores the fate of Imperial Spain.

Prophecy of America.

(90)

One who ventures on declarations concerning the future had better be modest, unless well assured of the conditions on which his prophecies are based. I have been reading Coleridge's Table Talk. What a mighty mind the man had! But he did not know all about America. He prophesied that the United States would be sure to separate into three or four nations. He was sure that as civilization spread on and on into the Indian lands that there would cease to be any real national center. He was sure the North and South were so different that they could never be fused together. He was sure there would be another war between England and the United States. Coleridge seldom blundered on a literary or a philosophical matter. But he did not know America.

Topics Illustrated: Taming the Tongue

Evan J. Lena

"The tongue can no man tame; it is an unruly evil full of deadly poison." Jas. 3:8.

"A word fitly spoken is like apples of gold in network of silver." Prov. 25:1.

"I said, I will take heed to my ways that I sin not with my tongue." Ps. 39:1.

Hard To Untie. (92)

"The tongue can tie a knot in a moment which the teeth cannot untie in a life-time," is an old adage worth a new telling. The sermon of James on "The Tongue" should be read frequently by every one who wishes to be saved from future heart-breaking regrets.

Titivil. (93)

The latest number of the Oxford dictionary contains all the words in the English language which begin with Ti. The word Titivil is thus defined:

"Name for a devil said to collect fragments of words dropped, skipped, or mumbled in the recitation of divine service, and to carry them to hell, to be registered against the offender."

Titivil will get you if you don't watch out!

Seeing Skeletons. (94)

There is an old fable of a man who for some crime or injustice was cursed with the power of seeing other human beings, not in their beauty of flesh and blood, but as skeletons gaunt and grisly. Much of the sorrow of the world comes from the fact that too many of us have this miserable faculty, and go about stripping off every worthy charm and beauty with which men and women are clothed, trying to find and expose some ugly trait or passion underneath.

If Words Were Birds. (95)

"If words were birds
And swiftly flew
From tips of lips
Owned, dear, by you,
Would they, today,
Be hawks and crows,
Or blue, and true, and sweet—
Who knows?

"Let's play today,
We choose the best;
Birds blue and true,
With dove-like breast.
'Tis queer, my dear,
We never knew
That words like birds
Had wings and flew."

Tainted Speech. (96)

We hear much in these days about tainted food. Cold storage unquestionably does arrest decay, and enables us to preserve many food products in a wholesome state for a much longer time than was supposed possible in former years; but cold storage has been overdone to such an extent as to create an even greater suspicion in our minds concerning the wholesomeness of what we buy in the markets than was entertained in other days.

The ancients were not unfamiliar with the fact that various substances decay and become putrid. They had words to describe such a condition. St. Paul found a Greek word with such a meaning, and he wrote about "corrupt speech"—words which have become tainted. There must have been a great many such words in common use in that old morally-rotten world in which he moved about. When he wrote to the saints at Ephesus he said: "Let not one tainted word proceed out of your mouth"—make no tainted speech for even good words may be used in such a connection as to carry a taint with them. The fact is, that words get their taint as they proceed out of the mouths of men whose imaginations are polluted. Jesus taught that it is what comes "from within" out of men's hearts which is morally defiling.

How much of the speech we hear is tainted! How many irreverent words are uttered! How prevalent is profanity, and how insidiously it poisons the spirit of reverence! How common are the vulgar and indecent stories which men tell, and how often it is plain that their words have lingered in the chamber of an unclean imagination before they have emerged from their lips. But words that are neither unchaste nor profane may carry with them the distinct taint of insincerity.

Fresh, pure speech is just as necessary to the moral and spiritual life as fresh, pure food is to physical life. St. Paul understood this also, and his admonition is positive as well as negative. Speak such words as will build up, such as will supply the manifest need of knowledge, encouragement and hope which you may easily see in the lives of those about you.—Pittsburgh Christian Advocate.

To Discourage Discouragement. (97)

Prominent women in Paris have formed a Society for the Suppression of Pessimists. They are after those people who start rumors of disaster to the French cause. Already they have run down many groundless stories of reverses and impending dangers that not only have a disturbing effect on those with relatives at the front, but cast a deeper gloom on the public mind already wrought to a high pitch of intensity. Success to the society! May its members increase on both sides of the water!

Telling It To God. (98)

A girl who wished to conquer a habit of sharp speech which she noticed in herself tried the experiment of confessing in prayer each night every unkind remark she had made during the day. "I felt so ashamed as I repeated such words before God," she said years afterward, "that all day long I tried to guard against having any to confess the next night. I grew to hate the sin, and then, of course, I stopped it. The trouble before had been that I didn't really hate it, although I thought I did."

Learning from Christians. (99)

The Rev. Dr. Scudder, the celebrated missionary to India, on his return passage, while

standing on the deck of the steamer with his son, heard a gentleman using profane language. "My friend," said the doctor, "this boy, my son, was born and brought up in a heathen country, but in all his life he never heard a man blaspheme his Maker until now." What a shame upon a Christian nation!

Bethumped With Words. (100)

"I was never so bethumped with words," exclaims one of Shakespeare's heroes, to whom an unfortunate woman has narrated her woes. Evidently the process of bethumping with words is not a product of modern civilization; for literature is filled with invectives against professional talkers. Nowadays we call the chatterer "her," but in classic times they said "him."

Slander Refuted. (101)

An instance of most astonishing slander is reported in the columns of a church paper. As is often the case, this slander was directed against a minister. It was said that his wife was attending a certain meeting, that he went there in a rage, that he by violence, dragged her from the hall, and that he by force compelled her to go home with him. He allowed the story to circulate for a time, then riddled it as follows:

"In the first place, I never attempted to influence my wife in her views nor her choice of a meeting;

"Secondly, my wife did not attend the meeting in question;

"In the third place, I did not attend the meeting myself;

"To conclude, neither my wife nor myself had any inclination to go to the meeting;

"Finally, I never had a wife."

Knowing what feats slander has accomplished, one cannot say that this instance reported from London is unbelievable. When slander once lays its tongue to a task, it can accomplish anything which the most hare-brained imagination can conceive.

Easier to Bark Than Work. (102)

Fault-finding is not difficult. Isaac McCurry illustrates this. A dog, hitched to a lawn mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than pull this machine." It is easier to be critical than correct, easier to bark than work. Easier to burn a house than to build one. Easier to hinder than help. Easier to destroy reputation than construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticise, or censure, like those Pharisees, but it takes a great soul to go on working faithfully and lovingly, and rise superior to it all, as Jesus did.

Signs That Tell. (103)

"When this pen flows too freely," run the instructions given with a fountain-pen, "it is a sign that it is nearly empty, and should be filled." A wit has remarked that this also applies to fluent speech. Gossip, slander, idle

chatter, all testify to the emptiness of the mind, and are a damaging sign.

The City of Frozen Words. (104)

You have read, have you not, that well-known story by a nineteenth century essayist of the town where, during a most inclement winter the weather turned so suddenly cold that the people found themselves dumb when they talked to each other on the streets, since their words froze in the air as they uttered them? It was not until spring, so the sly humorist tells us, that the syllables thawed in the balmier air, and then what a torrent of belated speech sounded about the astonished ears of the inhabitants.

Someone has lately discovered that this idea of a city of frozen words is much older than the last century. Indeed, it is as ancient as the old Greek poet Aristophanes. The fact which is behind this "big story" is as old as man. How true it is that half the things we say are not completely understood by those who hear them, and that it is only after we have gone away and perhaps some time has passed that to those who heard them, the words really thaw out and give intelligible meaning. It is amusing sometimes, when one has told what he believes to be a funny story, to have it received with a blank stare, and then to come around two or three days later in time to get the laugh.

But I fear that our more frequent experience with frozen words is in what we retail in the way of censure and gossip. How often have we uttered a thoughtless comment concerning a friend and immediately forgotten what we have said, to find some weeks later that the arrow that we shot into the air has not only reached the heart of the friend, but has also seemed to acquire a barb and poison with which we did not furnish it. In such cases it has seemed to us that we had arrived at the city of frozen words in the spring, and that our ears were being assailed by the thawed thunder of that which we had told in whispers.—W. B. Forbush.

Injurious Talk. (105)

A Frenchman, speaking of a person known to his comrades, said: "His mouth costs him nothing, for he always opens it at the expense of others." There are multitudes of persons to whom that remark will apply. Exaggeration and defamation are two fertile sources of social mischief. We meet with persons who sensitively shrink from the deliberate violation of truth, who will habitually over-color their statements to such an extent that a false impression is conveyed to the mind of the listener. They thus lower the tone of their own mind, destroy the power of accurate perception, diminish the confidence of their friends, and sow the seeds of much error in the world. They soon discover that they are not credited even when they speak soberly. Their moral drafts upon social confidence are dishonored.

But perhaps the most injurious talk is that which detracts from the character of another—that which openly or in disguise strikes at the

reputation of a brother pilgrim—that which “cuts men’s throats with whisperings.”

Gossip Town. (106)

The principal street is called They Say,
And I’ve Heard is the public well,
And the breezes that blow from Falsehood Bay
Are laden with Don’t You Tell.
In the midst of the town is Telltale Park;
You’re never quite safe while there,
For the owner is Madam Suspicious Remark,
Who lives on the street Don’t Care.

Just back of the Park is Slanderers’ Row;
’Twas there that Good Name died,
Pierced by a shaft from Jealousy’s bow,
In the hands of Envious Pride,
From Gossip Town Peace long since fled,
But Trouble and Grief and Woe
And Sorrow and Care you’ll meet instead,
If ever you chance to go.

The Jackal and the Lion. (107)

A Jackal met a Hunter in the forest and at once began to pour out such vials of wrath against the Lion that the Hunter was amazed. “Why,” exclaimed the Jackal, “the Lion is a liar, thief, robber, ghoul and murderer, and is not worthy of the friendship of the polecat!” “Did he ever abuse you?” “Oh, no.” “Ever injure you?” “No.” “Thence when this malignity?” “Well—ah—well, I can’t get over it that he was born a lordly Lion and I a miserable Jackal.”

Moral—That’s the key-note to nine-tenths of the slanders.

Conversational Evangelism. (109)

I found today, in the writings of Dr. E. M. Goulburn this paragraph: “If the tongue was consecrated how much it might do for God. Not in the pulpit only, or in the hall of debate, or on the lecturer’s platform, but in the daily walks of life, in humble scenes, by the fire-side in familiar conversation, in confidential intercourse. If the Gospel of Christ dwelt in every heart, and the love of Christ on every tongue, all of us would become evangelists. Our words in the ears of a dying world would be as the message of a prophet, rich with the fervor and hope of heaven.”

Mr. Loquacious. (110)

John Bunyan met with Mr. Loquacious, and so have we. In the days of the Bedford tinker it was said that he dwelt in Prating Row, and that he was the son of Saywell; and his name then was Talkative. In those days he professed himself ready to “talk of things heavenly or things earthy, things moral or things evangelical, things sacred or things profane, things past or things to come, things foreign or things at home, things more essential or things circumstantial.”

In these days he is just as versatile and cosmopolitan. He knows something of everything, but very little of anything. He is usually so good-natured and friendly that it seems inhospitable to shake him off, and yet what can one do? Since there are other people in

the world beside Mr. Loquacious, and since life’s work must be done, his feelings sometimes must be sacrificed, and he must be told as politely as possible to go about his business and to let other people go about theirs. Sometimes it is Miss Loquacious whom we meet, and not Mr. L. In this case it is even worse, inasmuch as bows and beaus, servant girls and the last German, are more wearisome than the subjects on which Mr. Loquacious spends his breath. Spurgeon has published a jingle that pretty well characterizes both Mr. and Miss Loquacious. Here it is:

“Bibble babble, gibble gabble, rattle prattle,
prate;
They jabber, chatter, cackle, clack at ever such
a rate.
Talk about the magpie, the parrot, and the jay;
I’m very sure these gossips talk ten times as
much as they.
Talk about your talkabouts, the gift of g-a-b,
Loquacity, verbosity, and volubility;
The beasts, the birds, the fishes, if all of them
could speak,
Would say no more in fifty years than these
folks in a week.”

THE SEAT OF THE SCORNFUL.

“You are in my pew, sir,” said Mr. Upjohn, stiffly. “Then I am sitting in the seat of the scornful!” replied the stranger, getting out of it with alacrity, and taking a seat further back in the church.

GAVE HER AWAY.

“Who gave the bride away?” asked Mrs. Jones of her daughter, who had just returned from the wedding.

“Her little brother,” replied the daughter; “he stood up in the middle of the ceremony and yelled, ‘Hurrah, Blanche, you’ve got him at last!’”

(Continued from page 185.)

But to believe in this sense is to commit. It is just to trust God to do what he has promised to do through his Son Jesus Christ. Only the commitment wants to be definite, absolute, and irreversible. Just say to him, “My God, I am the sinner that Jesus came to save. I now receive him as my Saviour, and by thy grace I will henceforth confess and follow him as my Lord.” That is the first step, but it is a supreme one. If truly taken, it means a passage from death unto life. This old year will not have passed and a new one have begun any more really than the old things of your life will have passed and all things will have become new, if you take this step.

Some three years ago an ocean freighter was burned at sea. It was in the midst of a great storm; and while several vessels came to her assistance, none was able successfully to launch a boat to save her crew. When the end was near, the captain signaled, “Can nothing be done to help us? The ship must be abandoned. Her plates are buckling. Stand close, as I may have to jump for it.”

He “jumped for it,” and he was picked up and saved. Jesus Christ is standing close today. Trust Him to pick you up if you make the jump.

THE HOMILETIC YEAR—NOVEMBER

G. B. F. HALLOCK, D. D.

THANKSGIVING DAY

TEMPERANCE DAY

THANKSGIVING DAY

In this day when the world is full of counsel of every kind, and nearly every person is out with some program or recommendation as to what is needed, there is one piece of advice that seems to be very rarely given. And yet it is one which in the early days of Christianity was always put to the fore, and insisted on with such regularity that it is hard to see why in our day it is so seldom emphasized. We hear a great deal about nerves, and mind cure, and psycho-therapy of all sorts, until we get to thinking that those first Christians never really got hold of the things that trouble us most. And we have heard so often the prescription they gave for run-down spiritual lives that we feel we need something more modern. But one of the ingredients that scarcely ever failed to find its way into their prescriptions was thanksgiving. They believed that many were weak and sickly for no other reason than that this element in life had fallen to low proportions. Yet how often have we heard anybody, in giving a diagnosis of a broken-down life, say to another, "What you need is a course of treatment in thanksgiving?"

The question will irresistibly arise in many minds, How can we be thankful in a burning world! The immense conflagration of war continues to burn ever more fiercely and has eaten its way into additional countries and now is almost enveloping the planet in its awful flames. We should restrain any panic of thought and bankruptcy of faith and grow calm. As a matter of fact, amidst this burning world faith in God is not dead, least of all God himself. We refuse to believe that this war is simply a chaos of confusion and wickedness, but must think that deep evils that underlie it are being cured, great problems that are involved in it are being solved. The bottom fact of all, as we see it, is that the people are rising into power, democracy is again on the march, despotism is being cast into this fiery melting pot, militarism is on its last legs, and through the shadow of this awful night the world is sweeping into a better day. If this outcome should be the final result, it will go far to repay its terrible cost, and even vindicate the providence and sovereignty of God.

Opportunity comes this year to strike the deeper notes, to tap veins that run deep, to feel foundations that lie far down. The surface is upheaved in the sight of many, but the things of God are undisturbed. Harvests, fruitful seasons, sunshine and rain, have been granted. It is our national privilege to serve the world's need as never before. There will be less distress, less hunger, less perishing because this nation has food for the hungry. Problems connected with its distribution, the possibility of the few mercilessly exploiting the needs of the many for their own profit—all

such things are only so much challenge to a sound national spirit, which here and there is asserting itself. Meanwhile, it is ground for thanksgiving that America is more truly a servant of the world this year than ever before. The reason our sins seem dark is that our opportunity seems so glorious. Let the day draw us toward a more worthy acceptance of so great a fact.

Fellow pastors, let us call our people to the accustomed service of Thanksgiving, and hearten them by a call to faith in God and to gratitude for what he is and what he is doing and can do for us all.

Suggestive Texts and Themes. (111)

God's Call to Joy: Luke 10:21.

Giving Thanks: Col. 3:17.

An Example of Thankfulness: Gen. 8:20.

The Ten Lepers' Thanksgiving: Luke 17:11-19: Ten lepers rejoiced at their cure, but only one came back to say, "Thank you." He was a Samaritan. Perhaps the nine Jews separated themselves from him when they were cured lest they should be defiled. Common misery united them; but when they were relieved they turned their back on this outcast. How human this is! Ah how divine for the Samaritan to forget rules and rush to Jesus with his thanks! Pray for gratitude, without which the heart is not right.

The Harvest Psalm: Psa. 67:1, 7. This is a harvest Psalm. To the writer the blessings of harvest come so manifestly from the hand of God that he wishes all the world to burst into songs of praise. The more we praise God, the more cause shall we see for praising him. And the more will blessing flow to us. Pray for a life rich in praise, for eyes to see his glory in the blessings of every day.

My Lips Shall Praise Thee: Psa. 63:1-11. We have got out of the habit of connecting God with the blessings of daily life, and so forget, quite logically, to praise him. How different are our days when we see him at work in them and when we recognize his kindness and his love in every gift! Our own right hand gets us nothing. We could not even lift it were it not for the power of God.

Thank God for Salvation: "Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation." Psa. 68:19. Can we thank God better for our salvation than by following Christ? We remember the story of Douglas, with the heart of Robert Bruce in a golden casket, hardly beset by the enemy. He threw the casket into the midst of the opposing ranks and cried, "Lead on, brave heart; I follow thee!" This is the supreme way of thanking God—the way of sacrifice, the way of the Master.

Thank God in Thought: "Bless the Lord, O my soul, and forget not all his benefits." *Psa.* 103:2. Bishop How used to say that he often stood at his cottage door and thanked God for having made the world so fair, and for having made him susceptible to its beauty. The effort to penetrate to God as we look upon his works schools the mind in gratitude and trains the eye of the soul to see.

Blessings Passed On: *I John* 4:1-11.

The Fruit of Our Lips: *Heb.* 13:15.

The Overflowing Heart: *Col.* 2:7.

God's Great Things: "The Lord hath done great things for us whereof we are glad." *Psa.* 126:3.

Gratitude in Public: *Psa.* 35:18, 27.

Songs of the Heart: *Psa.* 103.

The Sacrifice of Praise: *Heb.* 13:12, 16.

Saved and Grateful: *Col.* 1:9, 15.

The Greatest Thanksgiving Dinner: "But the father said unto the servant, bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry." *Luke* 15:22-24.

The Loving Kindness of God Remembered: "We have thought of thy loving kindness, O God, in the midst of thy temple." *Psa.* 48:49.

The Full Table of the Year: *Psa.* 107:8, 9.

Thankfulness as a Habit: *Psa.* 144:1.

The Sin of Thoughtlessness: *Mark* 14:72.

Showing Gratitude to God: I. By our words. II. By our faces. III. By our deeds. IV. By service to others.

Keeping Gratitude Ever Fresh: *Psa.* 33:3.

Benefits of Thanksgiving: "It is a good thing to give thanks unto the Lord." *Psa.* 92:1.

The Grace of Gratitude: "Praise is comely." *Psa.* 33:1-22.

Thanksgiving on a Narrow Basis: "That I am not as the rest of men." *Luke* 18:12.

His Hand In The Harvest. (112)

"Thou crownest the year with thy goodness, and thy paths drop fatness." *Psa.* 65:11.

Many men have been studying the conditions of the crops in our land since early spring. Our government through its Bureau of Agriculture has watched the condition of the fields and made periodical reports about them. The speculators at the exchanges in our large cities have estimated the probable yield of the tilled area of the country. Nearly every trade has somehow related its enterprises to the year's harvest. The farmer himself, now that the end of his summer toil has arrived, may engage in some cheerful calculations upon the reward of his labor. It only remains that all look up from the year's gift to the Giver.

I. Whatever the size of the harvest may be, it is God who bestowed it. The autumnal glory is the crown which he places on our summer fields. He started the vegetation. His silent laws of nature were at work during those long months while the crops ripened. Wherever fertility and abundance are observed, there he has paid the field a visit. He has paced the furrows unseen by men, and the creature has responded to the call of its Creator; it has leaped into life, has grown and prospered. His hand of benediction has been extended over our fields

and orchards. He has made them smile at us as evidences of his goodness.

II. The shouts of the reapers, therefore, should turn to fervent doxologies. "Praise God, from all whom all blessings flow!" every waving corn-field, every fruit-laden tree is calling to us. The harvest-home ought to become a season of profound spiritual joy and gratitude. Care and worry should flee apace at the sight of such kindness as the Father in heaven shows us every year. The gifts which he has thrown into our lap we should employ in his service, and thus put the crown of the year back on his own head by our willingness to obey his holy word and by our charities.—
W. H. T. D.

Loaded With Benefits: Thanksgiving Sermon. (113)

"Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." *Psa.* 68:19.

I. The relation which God sustains.

1. The plan of salvation was devised by God.
2. The work of salvation was accomplished by God.
3. The blessings of salvation are applied by God.
4. The progress and final results of salvation are superintended by God.

II. The benefits which God confers.

1. Their nature.
2. Their number.
3. Their frequency.

III. The return which God deserves.

1. We should bless him sincerely.
2. We should bless him affectionately.
3. We should bless him constantly.
4. We should bless him practically.

Happiness of God's People. (114)

"Happy is that people that is in such a case, yea, happy is that people whose God is the Lord." *Psa.* 144:15.

I. The elements of which the happiness of God's people consists.

1. Peace.
2. Love.
3. Hope.

II. The attributes by which the happiness of God's people is distinguished

1. It is substantial.
2. It is intense.
3. It is uninterrupted.
4. It is holy.
5. It is ever-during.

III. The objections which are brought against the happiness of God's people.

1. Has not religion its sorrows?
2. Has not religion its restraints?
3. Has not religion its perils and persecutions?
4. Has not religion its disappointments?

Giver of Every Good Gift. (115)

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." *James* 1:17.

It is for the purpose of battering down a strange error that had obsessed some Christians of his day that the apostle asserts the immut-

able goodness and kindness of God. "Whence is the evil in our lives, especially the evil inclinations that lead to sin?" the Christians had asked. They had been told that God tries the faith of his children. Temptations, then, they reasoned, are from God, and if these temptations result in evil, God is the Author of that evil. Already in the preceding verses the apostle has explained the true genesis of sin in man; it is man's own lust. To imagine that God could tempt unto evil would necessitate the assumption that he could be tempted with evil, which is a preposterous thought, destroying his very essence.

I. The very opposite is true. God is an inexhaustible fountain from which blessings, only blessings, flow. He is the one Light radiating cheer and love upon the world that is never eclipsed as the created lights are. Shadows may fall upon our vision, clouding our view of his unalterable goodness, just as the aforementioned error darkened the vision of the early Christian's faith.

II. But God's loving disposition toward men remains the same in cloud or sunshine. He is ceaselessly bestowing upon men with lavish hand unnumbered kindnesses, and what he gives is good; it always serves the purpose for which he intends the gift; and it is perfect; it could not be improved upon.

III. All dealings which God has with this world of sinners are through the appointed Mediator, Jesus Christ. He is declared to be "the same yesterday, today, and forever!" Let not our fickle hearts become inclined to listen to the whispering of skepticism that fills us with suspicion, doubt, and distrust of our truest Benefactor.—W. H. T. D.

The Optimist's Thanksgiving. (115a)

The pessimist goes about with a lantern, peering into the dark places, looking for meanness and things to find fault about. The optimist goes about in the bright sunshine, looking for the beautiful things, and finding lots of them.

The pessimist not only warps his mind, but his physique as well, and his influence on others is decidedly depressing. The optimist rises in the morning with gladness in his heart, sunshine in his face, and smiles upon his lips. The mere privilege of living is priceless joy to him.

Happiness, it has been said, is a mosaic composed of very small gems. Each, taken singly, may be of little value; but when all are grouped together, arranged and set, they form a pleasing whole.

One who must try to get away from himself and out of his natural environment to find happiness will never find it. We carry with us the beauty we visit and the song which enchants us or else they don't exist for us at all. Let us give an optimist's thanksgiving.

Feelings of thankfulness keep the heart bright and happy. Florence Nightingale tells us, in her "Notes on Nursing," that patients in hospitals turned toward the light. We all feel the attraction of a soul that never grumbles, but always finds occasions of praise. The habit is catching, for we all want to be happy.—H.

World-War, Yet Thanksgiving. (116)

I thank God for the heroism and spirit of sacrifice developed by the exigencies of the war. For the sympathy and gifts that have flowed out toward suffering soldiers, widows and orphans.

For the movement in France, England and Russia against strong drink.

For the growing realization that peace is based, not on armaments, but on God's reign of righteousness and love as proclaimed by Christ.

For the increasing religious interest in the belligerent countries and the growing attention to spiritual realities.

For the Christian work and Scripture distribution in armies, in hospitals, and among prisoners—a wonderful opportunity.

For the unabated zeal manifested in Great Britain and America in carrying on the missionary campaign of Christ in non-Christian lands.

For trust in God and the ultimate triumph of his government in the midst of the failure of human governments and ideals.—Delevan Pier-son.

God, And Thanksgiving. (117)

What are the grounds for thanksgiving in this "perhaps the blackest hour the world has known in many centuries?"

First of all, and most important of all, God. I do not mean some theory about him that I can carry over from better days to these dark days, but the experience I now have of his presence and character. Is the war a fact, a gloomy reality? No less real is God. He is not dead. He has not even hid his face. I come into his presence and know that he lives and is the same today as yesterday, and in him I find my ground for thanksgiving.

Next to God I put the manifestations of his goodness, wisdom, and power that I find at hand. I can list only a few of these:

1. He is over-ruling war to emphasize great moral issues. Behind this war, within it, through it, surge great moral issues. For these I am thankful.

2. The war has raised new standards of devotion and loyalty. We needed them in our flabby age. Above all, we needed them in the sphere of Christian Service. For the challenge of these new ideals, I am thankful.

3. The war is accelerating the disintegration of Moslem political power. For this weakening of Islam's political power, I am thankful.

4. During this war God has marvelously protected his workers and their work. On the whole, the war may be said to have interfered only slightly with the prosecution of missionary work throughout the world. For this I am thankful.—Charles R. Watson, D.D.

Ultimate Values. (118)

I am thankful that nothing that can occur, however dreadful, can anticipate or overthrow the supremacy of God on his throne, and the moral bearing of all that he permits in this world, however, afflictive it is. Hundreds of thousands of dying soldiers on battlefields may, if they repent and surrender to God find the battlefield itself the forecourt of heaven, and this entirely irrespective of the political or

national issues represented by the parties to the conflict.

And what is more, the afflicted ones who have surrendered their best beloved to battle and to death, may have their losses sanctified to their own spiritual being.

Still further, any particular nation involved, whether victorious or defeated in the outcome, may reap moral and spiritual values for itself and humanity from the very holocaust through which it shall have passed—inasmuch as nothing but spiritual and moral values are of ultimate worth in this universe.—Hamilton C. Mabie, D.D.

A Crop From Sub-Soil Plowing. (119)

The sharp plowshare of war is driving deep into the soul's subsoil. And, in new significance, "the field is the world." All the earth is being prepared for some sort of harvest. If we grant the sovereignty of God, then this must be clear.

So I dare to be thankful that, despite all the cost—the cost in life and anguish and passion and added economic burdens—God has chosen this time for his preparation for some great harvest which will, like all his works, reveal his love for mankind. Imagination is baffled before a contemplation of what is to ensue.

That the goal of God must be vast is clear from the turnings and overturnings that have preceded it.

That it must be beneficent is clear from the simple truth that God himself is devising or overruling it.

So in the blackest hour of the world's darkest midnight, I thank God for the coming sunrise of the world's best day.—William T. Ellis.

Let Us Be Thankful. (120)

That church bells ring all over the land.

That the list of benevolent and philanthropic institutions is lengthening in all the cities.

That there never before was such a war on disease and pain.

That our doctors are hunting all the germs out of their hiding places.

That our surgeons can take men apart and put them together again.

That there are still enough people on the farms to raise the bumper corn crop of the ages.

That many of our grievances are imaginary, and we can handle the rest.

That graft is not incurable and trusts are not immune.

That Christendom is taking the heathen world to heart.

That the brotherhood of man is getting beyond the sentimental stage.

That Christianity is becoming the recognized platform of progress.

That Jesus Christ is rising in his place as Leader and Commander of the people.

Thanksgiving Real Or a Mockery? (121)

Think of a Thanksgiving dance, a Thanksgiving smoker, Thanksgiving theatricals, Thanksgiving feasting, Thanksgiving euchre parties, Thanksgiving football games—there is no thanksgiving in such things—they mock the word. To call it Thanksgiving is worse than a mockery—it burlesques the thought of

Thanksgiving and turns the occasion into rev-
elry. The thought of gratitude to God seems not to be in either their thoughts or hearts.

See Sunshine. (122)

To an old woman living in a small room in the city a caller said, "You never see the sunshine in this north room, do you?" The answer was, "The sun never shines in here, but I can see it shining upon my neighbor's windows." The genuinely grateful heart will be sure to see sunshine and rejoice in it.—A. W. Kelly.

Thanks for Friends. (123)

Seneca, the old Roman, said: "God divided man into men that they might help each other." Someone asked Charles Kingsley the secret of his charming life, his happy spirit, his even temper. He replied, "I had a friend." On this Thanksgiving Day let us remember our friends and be thankful for them. Perhaps we can tell instances of great friendship. Think of David and Jonathan. Think of the inner relationship which Jesus declared, "I have called you friends."—W. H. Geistweit, D.D.

A Thanksgiving Parable. (124)

Mrs. Higgins was an incurable grumbler. She grumbled at everything and everyone. But at last the vicar thought he had found something about which she could make no complaint; the old lady's crop of potatoes was certainly the finest for miles around.

"Ah, for once you must be well pleased," he said, with a beaming smile, as he met her in the village street. "Everyone's saying how splendid your potatoes are this year."

The old lady glowered at him as she answered:

"They're not so poor. But where's the bad ones for the pigs?"

Too good to be satisfactory!

A Thanksgiving Prayer. (125)

"We plough the fields and scatter the good seed on the land,

But it is fed and watered by God's almighty hand;

He sends the snow in winter, the warmth to swell the grain,

The breezes and the sunshine, and soft refreshing rain.

We thank Thee, then, O Father, for all things bright and good,

The seedtime and the harvest, our life, our health, our food.

Accept the gifts we offer for all Thy love imparts,

And what Thou most desirest, our humble, thankful hearts."

Commonplace Mercies. (126)

O common are sunshine and flowers,
And common are raindrop and dew,
And the gay little footsteps of children,
And common the love that holds true.

So, Lord, for our commonplace mercies

That straight from Thy hand are bestowed,
We are fain to uplift our thanksgivings—

Take, Lord, the long debt we have owed!

—Margaret E. Sangster.

Showing Gratitude.

(127) Once in Scotland a bridge was built across a stream. It was built by a woman who, when she was a girl, was nearly drowned at that place, and she made up her mind that if ever she became able she would build a bridge so that others might cross the river without danger. That was her way of saying, "Thank you" to God for her deliverance. There is no finer way of showing gratitude than by helping others.—R. P. A.

Always Thankful.

(128) Two boys, named Harry and Nelson, lived near each other and always played together. One day Harry came back home and said to his cousin, Julia, who was visiting at his house, "I am so angry and vexed with that bad Nelson that I really must—"

"Get even with him some way, I suppose," said Julia before Harry could finish his sentence.

"Oh, no! I must look over my Book of Thanks," said Harry.

"What is that?" Julia asked and looked over his shoulder while he turned the leaves of a copy-book that had been nearly filled with his round handwriting.

Harry paid no attention to her question but said, "Here it is," and read aloud:

"June 9, Nelson lent me his bat to go to the Sunday School picnic.' Here is another, 'July 18, I lost my nickel and Nelson gave me one out of his bank.' Well," said Harry, as he turned the leaf, "Nelson is a good boy after all."

He then explained to Julia, "I put down in this book all the kindnesses that ever come to me. I almost always feel good-natured again if I look over my book."

"Thank You" To God.

(129) In a meeting in England some time ago a little girl got up and sang a beautiful hymn. It happened that a soldier had wandered into this meeting, and as he listened to the sweet voice singing the hymn his past life rose before him and condemned him. He had once been a Christian, but had forgotten God and lived for self. He went home and that night resolved, by God's grace, to live a different life. Soon after, he was ordered to the front. He could not go without saying, "Thank you"

to the girl. He made up a small package for her and one morning she received it. It contained a locket and a letter. The locket was the soldier's gift of thanksgiving to her, and the letter explained why the gift was sent. The habit of saying, "Thank you" in some way or other is a good one. And most of all we should learn to say, "Thank you" to God, who gives us all good things.—R. P. A.

For Everyday Blessings.

(130)

"Oh, those don't count!"

The disgusted comment was made by a boy whose teacher had been suggesting to him things for which he could praise God on Thanksgiving Day. She mentioned his home, his friends, his Sunday School, the day school, good health, and the ability to take part in sports.

But he declared that these didn't count, "because they are just the common things that everybody has."

We may smile, yet many of us have more or less of his feeling. How often does it occur to us to praise God for the things that are so ordinary that we look on them as matters of course, yet without which life would be barren?

War-Time Thanksgiving.

(131)

"Thank God; the anchor holds," was the cry that arose from hundreds who were watching a yacht struggling in a sudden storm off Atlantic City.

A storm without a parallel is raging. Nations professing to be Christian are trying to destroy each other. Millions of men and women stand appalled as they contemplate the ravages of this terrible war and the indescribable treatment meted out to defenseless Armenians. But from every religious center comes the glad news that faith in Jesus Christ as the Saviour of the world shows no indications of wavering. On the contrary, it would appear that the tide of evangelism is rising. Especially is this evident in the war zone, where countless thousands of boys and men are suffering in hospitals or facing death in the trenches. Certainly there never was such a demand for the Book which points the way to salvation as at present. Thank God, the anchor holds.—Dr. George W. Bailey.

WORLD'S TEMPERANCE SUNDAY

World's Temperance Sunday falls this year on November 5th. The day gives us great opportunity, fellow pastors, to promote the cause of temperance among young and old.

"I Can't Find the Brake."

(132)

Harry Phillips tells of being in a hospital where an old man was dying from an injury. He was evidently a man of culture, had been reared a gentleman; but in his delirium, with a look of unutterable anguish on his face, he would cry out:

"I am going down to hell, and I can't find the brake," his right foot moving restlessly under the bedclothes, trying to find the pedal of a brake.

Then, when he was in his right mind again, he answered:

"Has it been drink? Mostly that. What an awful waste my life has been! Well-born, public school boy, Rugby—Oxford—honors. Magnificent fortune at twenty-one—all gone—dying alone, uncared for, in a London hospital at sixty. Do you know what ruined me? Driving four-in-hand. I tried to drive drink, gambling, extravagance, and idleness. Costs a lot to keep up that team; and then they bolted one day, and the brake broke, and I couldn't hold them. You have seen at the top of some hills: 'Cyclists, beware! This hill is dangerous.' That notice should be placed

over every gin-palace and every gambling club. Over strong drink altogether."

Then the delirium returned, and the look of agony in the eyes, and the restless moving of the right, and the cry: "I can't find the brake! Some one hold the leaders!"—Rev. John F. Cowan.

Keep the Uniform Out. (133)

"It is good not to eat flesh, nor to drink wine."

An old soldier at a Civil War reunion said: "I was a private in one of the Western regiments that arrived first at Washington after the call for 75,000. We were given leave to see the town. My comrade and I were just about to go into a saloon, when a hand was laid upon my arm. Looking up, I saw President Lincoln, from his great height above, regarding me, a mere lad, with kindly eyes and a pleasant smile. I almost dropped with surprise and bashfulness, but he held out his hand; and as I took it he shook hands in strong, Western fashion and said: 'I don't like to see our uniform going into these places.' That was all he said. He turned immediately and walked away, and we passed on. We would not have gone into that tavern for all the wealth of Washington. Whenever I pass a saloon now, his words and face come back to me. That experience has been a means of salvation to my life. Today I hate the saloon, and I have hated it ever since I heard those words from that great man."

We hope our soldier boys of today will be as careful to keep the uniform out of such places.—H.

Cigarette Mathematics. (134)

"I am not much of a mathematician," says the cigarette, "but I can add to a youth's nervous troubles; I can subtract from his physical energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work, and discount his chances of success."

The Thirst Maker. (135)

Charles Wagner, in "The Simple Life," inquires: "Has drunkenness, inventive as it is of new drinks, found the means of quenching thirst? Not at all. It might rather be called the art of making thirst inextinguishable."

Heroism—When? (136)

A young man once called upon Wendell Phillips, who entertained him until late in the night telling of the old abolitionist days and showing him relics of their struggle. As the young man rose to go, he said: "Mr. Phillips, I think if I had lived in your time I would have been heroic, too." Mr. Phillips, who had gone to the door with his caller, pointed to the public-houses down the street, and his voice was keen with indignation. "Young man," he said, "you are living in my time and God's time. Be assured that no man could have been heroic then who is not heroic now."

The Ermine's Fear. (137)

"But Daniel purposed in his heart that he would not defile himself."

The fur of the ermine is of perfect whiteness. The dainty little creature appears to make it the business of its life to keep clean. So strong is this instinct that the ermine will suffer capture rather than defilement. Trappers know this fact and use it to the destruction of the little creature. They will smear filth over the paths that the ermine would naturally choose to escape, and it falls into the trap because it keeps itself unspotted. Do we so detest the defilement of sin that we would suffer rather than become defiled? Intemperance is one of the most defiling of sins.—H.

The Truth About Booze. (138)

A New Orleans physician sends us a clipping from the "Situations Wanted" column of the "States," a newspaper published in his town:

Sober, reliable and honest bartender needs work badly; can open oysters, make sandwiches, etc., clean worker; don't drink; good references; small saloon preferred. K. 832, States.

By a married man, 32 years of age; as bartender; can run oyster counter, or work in any part of saloon; employed at present, but wants to change to a place where honesty and good work will be recognized; strictly sober; good references. K. 831, States.

This is what we call a poor card for the booze business. Also it reminds the New Orleans doctor of that joke about the two darkies. One sat down at a restaurant table and looking up, recognized the waiter as an old friend. "Huh!" he said, "I sees you is wuking here." "Yes," said the waiter, noting the sarcasm, "I'se wuking here, but, thank de Lawd, I ain't eatin' here!"

Feel Strong. (139)

A loafer said to a working man: "When I have my beer I feel strong enough to knock a house down;" whereupon the working man replied: "Through my leaving off beer I have been able to to put two houses up."

Schwab's Reply. (140)

General Wheeler was talking with Mr. Schwab, then head of the great steel combine, and he asked him, "Is it true that in these big corporations, other things being equal, the man is promoted who neither drinks nor smokes?" Mr. Schwab answered that that was the invariable rule in dealing with two or three hundred thousand employees under him. "When two men," he said, "seem equal in skill, preference is given to the abstainer and non-smoker."

What Big Business Is Saying About the Saloon. (141)

In advancing men the abstainer gets the preference.—The Union Rolling Mill Company, Cleveland, Ohio.

When it becomes necessary to reduce the force, regular drinkers are the first ones let

go.—The Chicago Railway Equipment Company, Chicago.

No one remains a "moderate drinker." They either stop altogether or become heavy drinkers. We discharge without mercy men who report for work under the influence of liquor.—The Harrisburg Pipe and Pipe Bending Company.

Moderate drinking decreases efficiency and increases accidents, and we advocate total abstinence in every proper way. Men who habitually frequent saloons cannot hold positions of responsibility with us.—The American Rolling Mill Company, Middletown, Ohio.

When promotions are made men are examined physically, and when signs of liquor are noted on their breath they are rejected, even if otherwise O. K. We know from general observation that a man's efficiency is reduced from thirty to fifty per cent through the use of alcohol.—The David Bradley Manufacturing Works, Bradley, Illinois.

The efficiency of a man is reduced in exact proportion to the amount of alcohol he drinks. The total abstainer ranks above the moderate drinker in reliability and efficiency in all classes of work nearly as much as the moderate drinker does above the heavy regular drinker.—The Follansbee Furnace Company, Follansbee, West Virginia.

The moderate use of liquor tends to impair efficiency and reliability and we do not knowingly employ men who drink, nor advance them to positions of authority if they are employed.—The Crane Company, Chicago.

A Strong Argument. (142)

One of the strongest arguments against the saloon is that when once a community is free from it it is seldom wanted back. People of a city, county or state, when once they find how pleasant it is to be without the saloon, wish to continue that pleasant condition, which they know the saloon will destroy. That is why the anti-saloon map of the United States is growing steadily whiter. When once a county or state is made white the people do not want to see it blackened up again.—Arthur H. Howland.

An Athlete's Testimony. (143)

Rube Waddell, though a successful pitcher, labored under a great handicap, being addicted to the excessive use of intoxicating liquors and tobacco, especially cigarettes, a combination ruinous to an athlete. Instead of still being in the game and drawing thousands of dollars a year for his work he drifted into minor leagues at a much lower salary. He died of tuberculosis, brought on by dissipation. Shortly before his death, he sent this message to a boy's club of McKeesport, Penn.:

"I had my chance, and a good one it was. Many of the boys may have a better one ahead of them than I had. If they will leave booze alone, they won't have any trouble. I am not a very good preacher but tell them for me to keep away from booze and cigarettes."—Rev. John F. Cowan.

England's Enemy. (144)

Lloyd George, early in the war, listed another enemy: "We are fighting three enemies,

Germany, Austria and drink, and the greatest of those is drink."

Here is the proclamation which some of the best and most patriotic Englishmen are publishing to the world:

"I have killed more men than have fallen in all the wars of the world.

"I have turned men into brutes, and have made millions unhappy.

"I have transformed many ambitious youths into hopeless parasites.

"I make smooth the downward path for countless millions.

"I destroy the weak and weaken the strong.

"I make the wise man a fool, and trample the fool into his folly.

"I am known to the abandoned wife, to the parents whose child has bowed their gray heads in sorrow and to the hungry children.

"I am a greater foe to the empire than the Germans.

"I have almost brought defeat on the empire through drunken workmen.

"I am doing my best to bring this about.

"I am still 'Going Strong.'"

What a Judge Thinks of It. (145)

Judge McWhorter, of West Virginia, says: "I want to say that the reports that prohibition in West Virginia is a failure are false. It has greatly diminished crime; it has curtailed pauperism; it has stimulated legitimate business; it has reduced criminal costs; it has minimized the need of police forces in our cities; it has vastly increased the sobriety of our people; it has practically eliminated drunkenness except along the state border; it has changed the patrons of saloons to patrons of groceries."

Removes the Clothes. (146)

"Alcohol will remove stains from summer clothes." Surely it does, and it not only removes the stains from the summer clothes, but removes the clothes also, and most of the wearing apparel of the other seasons, with workmen in the United States spending nearly seven million dollars a day for liquor. When time hangs heavily upon your hands just take pad and pencil and write down a list of other things that alcohol removes. "As a remover of things alcohol has no equal."

The Struggle Confronting Us. (147)

We are told that a friend once asked an aged man why he considered life a continual struggle.

"Well," said he, "I have every day so much to do, for I have two eagles to tame, two hares to keep from running away, two hawks to manage, a serpent to control, and a lion to chain."

"You must be joking, said the friend.

"Indeed I am not," answered the old man.

The two eagles were his two eyes, which he had diligently to guard lest something evil should please them and do him harm. The two hares were his two feet, which he had to hold back lest they should run after some evil objects. The two hawks were his two hands, which he had to train for good work. The serpent was his tongue, which he had to keep in as with a bridle. And the lion was his

heart, with which he had continuously to struggle to keep it free from evil ways.

"And this," the incident concludes, "is the struggle which confronts all who strive to be truly conscientious."—Charles G. Trumbull.

Indirect Personal Influence. (148)

A little neighborhood group of girls discovered that the corresponding neighborhood group of boys was "shooting craps." They discussed and planned how they could best break up this vicious recreation, but deferred action fearing they might appear "meddlesome" or "goody-goody." The girls were deeply concerned when one of them received an invitation to a party in a different part of the city with the request that she invite her own escort. When all the boys and girls were together Helen told about her invitation, and naively remarked, "I'd just love to ask some of you boys right in my own neighborhood, but this boy who invited me is careful about his habits and his friends, and he wouldn't like my bringing to his home any one who shoots craps." The crap game ceased. Girls, you can exert an influence for temperance in the same way.—H.

A Risky Business. (149)

It is sometimes suggested that the saloon should be ended by buying out the saloon-keepers, paying them damages for the loss to them in giving up their business. One of the worst features of license, it is true, is that it makes the government a partner of the rum-seller. But it never has been granted that the liquor seller has a right to his business except according to the people's will. The license guarantees nothing except for a limited time. Whoever goes into the liquor business does so taking the risk of changing conditions. It will be time enough for the saloon to claim damages when it has paid for all the damages it has caused.—Arthur W. Kelly.

Dangerous Example. (150)

Dr. Egbert W. Smith likens the results of intemperance to the destruction of Vesuvius, and the influence of the modern drinker to a shady arbor, nestling among the purple vineyards, inviting the eyes and alluring the steps of men. "That arbor," he adds, "is on the flank of a volcano. It is the half-way house to the awful crater of moral ruin, and through it there passes every year seventy thousand immortal souls to return no more from the crater's mouth. Now, this I say, for any man by his example to build an arbor on the slope of the Vesuvius of Intemperance is to sin against God and against love. It is a deplorable thing for a grown man, who has self-control, to drop occasionally into a saloon for a drink in the presence of young men. By so doing, if he has boys of his own, he commits treachery and invites a tragedy."

Long List. (151)

Edward W. Bok says: "One thing that led me to make up my mind never to touch liquor, was the ruin which I saw it bring to some of the finest minds with which I have ever come in contact. I have seen, even in my few years of professional life, some of the smartest literary

men dethroned from splendid positions, owing to nothing else but their indulgence in wine. I have known men with salaries of thousands of dollars a year come to beggary from drink. Only recently there applied to me for any position I could offer him one of the most brilliant editorial writers in the newspaper profession—a man who two years ago easily commanded one hundred dollars for a single editorial in his special field. That man became so unreliable from drink that editors are now afraid of his articles; and though he can today write as forcible editorials as at any time during his life, he sits in a cellar in one of our cities writing newspaper wrappers for one dollar per thousand."

Apostrophe To King Alcohol. (152)

O King Alcohol, you are no king! You are a villainous pretender. There is nothing royal in your devilish birth or hellish lineage. You are crowned with cruelty and sceptered with sin. For the crimes you have committed you deserve a thousand horrible deaths, and you shall now die.

Don't commit the added blasphemy of crying for mercy. You never knew the quality of that or any other virtue. When wives cried for mercy at your foul hands, you stained your fangs in their husband's hearts, and answered with dishonored widowhood their plaintive prayers. When mothers begged you for mercy, you laughed to scorn earth's holiest sentiment, mother-love, and flung at their feet, broken and bleeding and blasted and disgraced, the finest fruits of their wombs. When little children knelt before your putrid throne and asked for mercy, you robbed them of every righteous heritage. Having already denied them even the boon of untainted blood, you wrested from them their last crust of bread, and sent them, in despair, out into the world which you had made selfish and mercenary like your own miserable self. When men pleaded for mercy, you subjected them, living, to the tortures of the damned, and dying, they were robbed by you of their very shrouds, their bruised and bloated bodies kicked into the potter's field, where you habitually dig a hundred thousand unmarked graves every year of your monstrous life.

O you villain of all villains, you criminal in comparison with whom all other criminals are benevolent philanthropists, there is no mercy in store for you, for you can surely claim no mercy from the hordes of your pitiable victims! The state you have debauched owes you nothing but deadly hate. The very God of all grace has been cursed and defiled by you to do his worst, and hell yawns wide to welcome your overdue home-coming.

O you throneless, crownless, sceptreless usurper, prepare for your early and inevitable doom! Like all other occupants of the death-chamber, let memory be busy. Remember your unspeakable crimes. O you highwayman, robber of mankind, thief of womanhood, and slinger of childhood; you have hesitated at no brutality, blushed at no infamy, shrunk from no deed of darkest deviltry. You have never seemed so happy as when you were trampling the quivering hearts of the innocent under your foul feet. The groans of vicarious grief,

mingled with the mad laughter of your insane victims, made music for your ears; and the eternal shrieks of the damned must henceforth be the sweetest lullabies you shall ever hear.

When hesitancy ravishes purity and brutal lust blasts domestic happiness and the slimy serpent of sensuality crawls athwart the threshold of a peaceful home to rob it of humanity's holiest heritage, the guilty demon dies for his dastardly deed. No jury has yet been found to punish the father, or husband, or brother, who thus slays in retribution the destroyer of a home. But under license from this "land of the free and the home of the brave," for a few dollars of blood-money paid into the public treasury, you, O King Alcohol, you ravish a thousand homes every day and send half a hundred thousand young girls every year along the scarlet way to hell. Not content with the army of blood-boiling drunkards you send on missions of sin to other men's homes, you inflame to madness unnumbered husbands and fathers, and send them home at night like wild beasts of the jungle to debase their own wives and humiliate and disgrace their own daughters.

And yet you plead for mercy! You have gone into the market-place to buy a few more years of life. With ample funds filched from the shallow pockets of the poor you have ^{for} times converted courts into courtesans, legislators into serfs, and congressmen into willing slaves. Having no virtue of your own, you recognize none in others; hence you made merry over graft and bribery, laughed at the cowards whom you employed to strike politicians dumb and to compel the diplomatic partnership of political parties, and filled your own foaming bowl to drink to the health and long life of the newspapers whose stockholders are on your pay-roll.

For all these and a thousand other high crimes and misdemeanors, O King Alcohol, you die! Your doom is eternal, and the date of your execution is fixed. Before the homes you have wrecked, the schools you have injured, the churches you have attacked, and the graveyards you have peopled, you die on or before July 4, 1920, the public welfare requiring it. —Rev. Ira Landrith, D.D.

THE CASE AGAINST LIQUOR

The Legal Side.

UNITED STATES SUPREME COURT.

In a unanimous decision, said:

"By the general concurrence of opinion of every civilized and Christian community, there are few sources of crime and misery to society equal to the dramshop. The statistics of every state show a greater amount of crime attributable to the use of ardent spirits obtained at these retail liquor saloons than any other source. It is a business attended with danger to the community, and THERE IS NO INHERENT RIGHT IN A CITIZEN OF THE STATE OR A CITIZEN OF THE UNITED STATES TO SELL INTOXICATING LIQUORS BY RETAIL." (137 U. S., page 86—Crowley vs. Christiansen.)

The Industrial Side.

LIQUOR AND LABOR.

Turn the Breweries and Distilleries into Factories for the production of clothing, shoes, furniture, food supplies, implements, vehicles and other useful articles, for which there is an ever increasing demand—always greatly accelerated by prohibition—and there will be employment for four or more persons for each one who loses his job because of prohibition.

\$100,000 Invested in the manufacture of (Government Census)

Liquor gives employment to	8 persons
Cotton Goods gives employment to	46 persons
Bread gives employment to	47 persons
Silk Goods gives employment to	65 persons
Shoes gives employment to	89 persons
Clothing gives employment to	97 persons

Moreover, LABOR receives only 2 cents of every dollar spent for Boozie as against 16 cents if spent for any of the other products named.

The Financial Side.

BOOZE BALANCE SHEET.

Nation Drink Bill, year ended June 30, 1916	\$2,438,037,985
Nation's Liquor Revenue (all sources) same year	247,453,543
Nation's Loss to Liquor Traffic for year	\$2,190,584,442
Abolish this annual loss from the Liquor Traffic and in one year the American people could pay for another Liberty Loan	\$2,000,000,000

Pay for another Red

Cross Subscription	100,000,000---	2,100,000,000
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And have left over

for other governmental purposes	\$ 90,584,442
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Also Conserve

The vast amount of grain and other food materials now wasted for the manufacture of beer.

The incalculable loss from the many ruined homes, broken health, debauched morals, blighted childhood, and cost of crime, disease, and pauperism caused by drink.

Recapitulation.

The Liquor Traffic is a CHANNEL of revenue—not a SOURCE. It collects the revenue from the consumer, and charges 1,000 per cent commission.

It is poor policy to pay an institution \$1.00 to collect 10 cents FOR you. Especially when the 10 cents is collected FROM you.

**It Is a Losing Business to Our Country—
Close It Up.**

The Moral Side.

GRAND JURY REPORT.

"It seems to us that the time is ripe for crucifixion—not of man, but a business, that men might be free from the damning influences and effects of intoxicants, with the resulting crime, misery and lowering of moral standards of the individual and home, and the increased cost to the commonwealth in supporting criminals and paupers resulting from its continuance."

The above is from the report of the Philadelphia Grand Jury, made to Judge Davis in April, 1917, and which further said:

"We find that 90 per cent of the inmates of Moyamensing prison are there through drink, and more than 80 per cent of the 6,716 cases in the General Hospital and Almshouse are attributable to the same cause."

The conservation of the health, morals and life of our citizens, as well as grain for food purposes—now wasted in brewing beer—demand the national prohibition of the liquor traffic.

The Economic Side.

GREATER MENACE THAN U-BOATS.

More food grain, many times more, is destroyed annually in the making of Beer than is being sunk by German U-boats.

Grain Wasted in 1916.

As reported by Department of Agriculture (to nearest 100,000 pounds):

By Brewers	
Barley	52,400,000
Corn	13,600,000
Rice	2,400,000
Total	68,400,000
By Distillers	
Corn	32,100,000
Barley	4,500,000
Rye	3,100,000
Total	39,700,000

These 68,400,000 bushels of grain wasted annually by Breweries (3,418,485,181 pounds—34 pounds for each man, woman and child in the United States) would equal

Cargoes For Over 1,000 Vessels of 1,600 Tons Each.

While the U-Boats are sinking, on an average, only about 25 ships (all classes) per week, and but a small percentage carry grain exclusively.

If the American people desire **really to conserve food**, let them put a stop to the manufacture of Beer as well as of Whiskey.

Beer and Whiskey have been close associates—lived under the same roof—stood behind the same bar—for many years. No state has killed one without at the same time executing the other, and this wholesale execution has taken place in 26 states in the Union.

Congress has killed John Barleycorn. Why not bury Bambrinus also—very much the greater food waster of the two—in the same grave?

Their Own Side.

WHY THE SALOON IS GOING.

In its issue of September 10, 1908, Bonfort's Wine and Spirit Circular (Official Liquor Organ) said:

"Saloons have been run in violation of law and decency until it looks as if they are doomed to extinction, except in the largest cities. A sufficient percentage have been disorderly, have sold to intoxicated men, have sold to women and to minors, have conducted gambling adjuncts, have kept open after legal hours and on Sundays, etc., to create a hostile sentiment that has crystallized into a war of extermination, and the saloon as a factor in society would seem to be doomed. We realize that this is a big admission, but the facts demand the admission, that our trade may properly grasp the situation. If the saloon can not be successfully defended, if the cry of personal liberty will not save it, then let it go."

* * *

WITNESSES IN THE CASE AGAINST LIQUOR.

Abraham Lincoln:

"The liquor traffic is a cancer in society, eating out the vitals and threatening destruction. There must be no more attempts to regulate the cancer. It must be eradicated; not a root must be left."

* * *

John Mitchell, Vice-Pres. Am. Fed. of Labor.

"If a brewery is closed down, in its place springs up a factory. If a saloon is closed, in its place comes a store. Almost every disturbance in the ranks of organized labor can be traced back to some connection with the saloon."

* * *

John B. Lennon, Treas. Am. Fed. of Labor.

"The saloon does not produce a thing which is a benefit to the human race. It is a non-producer and must be supported by those who work. I am speaking to the wage-workers, but it may be applied to everybody."

* * *

Governor Glenn, North Carolina:

"After thirty years' experience as an attorney and prosecuting officer in the courts, I am firmly of the opinion that 60 per cent of crime is directly the result of strong drink, and 95 per cent is indirectly caused by drink."

* * *

William Jennings Bryan:

"No one would think of issuing a license to spread hog cholera. How much worse to license a man to sell an alcoholic poison, which produces crime, spreads disease, weakens manhood and breaks the heart of womanhood."

* * *

Maj. Gen. Leonard Wood, Maj. Gen. U. S. Army, in an address in Little Rock, Ark., denominated "booze" the worst enemy of the army, and advocated war-time prohibition.

He also said: "I am glad the Twelfth division of the new national army is to be trained in Arkansas, a 'bone-dry' state. That will eliminate three-fourths of our troubles. Drink is the soldier's worst enemy."

* * *

David Lloyd George, Premier of England:

"We are fighting Germany, Austria and drink. So far as I can see, the greatest of these deadly foes is drink."

* * *

Archbishop Ireland, St. Paul, Minn.:

"When I hear of a family broken up and ask the cause—drink. If I go to the gallows and ask the victim the cause, the answer—drink. Then I ask myself in perfect wonderment, Why do not men put a stop to this thing?"

* * *

Sam Jones, Minister:

"I've seen a man and a dog go into a saloon, and in an hour the man would get beastly drunk and stagger out like a hog, while the dog would come out and walk away like a gentleman."

Father Doyle, New York:

"Of all the evils that have cursed mankind, crushed woman's heart, sent youth to destruction, driven virtue to the haunts of shame, and paved the pathways to hell, there is nothing that can compare with the evil of intoxicating drink."

* * *

William McKinley:

"By legalizing this traffic we agree to share with the liquor seller the responsibilities and evils of his business, the most degrading and ruinous of all human pursuits."

* * *

B. M. Arthur, Chief of the Brotherhood of Locomotive Firemen:

"If I could I would inaugurate a strike that would drive the liquor traffic from the face of the earth."

* * *

Lief Jones, Labor Leader and M. P.:

"I recently met the finished article of the liquor trade. He was lying in the gutter. He had no hat; the hat trade was suffering. His coat was full of holes; the tailoring trade was suffering. He had no shirt; the hosiery trade was suffering. He was dirty; the soap trade was suffering. Indeed, I can hardly mention an industry which was not affected by that man's inebrity."

* * *

Gladstone to the London Brewers:

"Gentlemen, you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. But give me a sober population, not wasting their earnings in strong drink, and I shall know where to obtain the revenue."

* * *

Massachusetts Bureau of Labor:

"In other words, 84.41 per cent of all the 26,672 crimes were due to intemperate habits, and 82 per cent were committed while the criminal was under the influence of liquor."

* * *

Theodore Roosevelt:

"The business is not like any other business and the actions of the saloonkeepers themselves conclusively prove this to be the case. The business tends to produce criminality in the population at large, and lawbreakers among the saloonkeepers themselves."

* * *

Maj. Gen. Frederick Dent Grant:

"Ninety-five per cent of the desertions and acts of lawlessness in the army are due to liquor. If I could by offering my body as a sacrifice free my country from this fell destroyer, drink, I would thank God for the privilege of doing it."

* * *

American Medical Association:

"Alcohol is wholly without drug value, either as a tonic or stimulant or in any other therapeutic way."

* * *

Archbishop Messmer, Milwaukee, Wis.:

"The material ruin of tens of thousands of families and the moral ruin of tens of thousands of young men and women can be traced to the saloon. It is this universal fact, not fanaticism, that has caused a tidal wave of prohibition to roll over the land."

PRAYER MEETING DEPARTMENT

The Mid-Week Service.

Corra Harris thus describes the prayer of a plain layman:

When John was called on to lead in prayer he got down on both knees, then he bent his back very low, and put his bald head down so far you couldn't see even the red fringe on the back of it.

Then he'd use some little simple words, very timidly and falteringly, as if he were pulling gently upon the hem of the Lord's garment just to let him know he was very badly off and wished to speak to him privately upon a matter of life and death.

By this time we all felt as if we were there close up beside John, who was doing the talking for us. We were no longer men and women. We were little children who'd been doing wrong, fighting and scratching maybe, but our Heavenly Father, who knew from what mixed and dangerous dust we'd come, would surely have mercy upon us, seeing that we "wished to do better and be better," which was the simple way Brother Elrod always put it. Many a time I have risen from my knees, feeling for the moment young and blessed as if I'd slipped the yoke of my years.

I. BETTER THAN.

Prov. 3:13, 14; 8:11, 19; 16:6; 15:16, 17; 16:8; 19:1; 28:6; 16:19; 25:7; 17:1; 21:9, 19; 16:82; 27:5; 17:10.

Expository Notes.

The Hebrew proverbs abound in unequal comparisons. The sentence is not an equation of two equal parts; rather the statement is of two things that avowedly do not balance each other—one markedly "better than" the other. The Jewish race, from ancient times to the present day, has been aware that knowledge is power. So the ancient collector of proverbs puts first of his unbalanced pairs those in which "wisdom" is the heaviest partner. **Wisdom** is better than—what? The greater the thing to which it is compared, the greater is wisdom. So wisdom is better than silver, than rubies, than gold! Wisdom is better than the most precious things the world knows. But the Jew has the reputation of placing only wisdom beyond wealth, so we would expect to find that riches were considered better than everything else but wisdom. But these proverbs instead of setting forth wealth as much better than poverty, show that poverty, with certain accessories which may belong to it, is better than wealth which has certain accessories which are drawbacks. The statement is, **Poverty plus** is better than wealth plus.

Poverty is put concretely as "little," "a dinner of herbs," "the poor," while wealth is "treasure," "a stalled ox," "great revenues." But neither poverty nor wealth is the controlling factor. It is the additions that count. "Better is little with fear of Jehovah than great treasure and trouble therewith." The first addition is "the fear of Jehovah," the highest wisdom. Add that to poverty and down goes the scale. The second is "love," "better is a dinner of herbs, where love is, than a stalled ox and hatred therewith." Give us meatless days and vegetarian dinners among friends, rather than thick broiled sirloin steaks eaten among complaining frowns, or supercilious glances!

The other compensating additions to poverty are righteousness and integrity, which combinations are better than wealth linked to injustice and crookedness.

Haughtiness and high spirit are considered usual qualities of men of rank and wealth. But the Hebrew sage finds possible happiness in humility even when coupled with poverty. **Humility** is better than pride, even if the first is joined to poverty and the second to wealth. "Better is it to be of a lowly spirit with the poor, than to divide the spoil with the proud."

It is better not to be conceited—better to be invited up than to be put down.

The fourth statement is that **quietness** is better than strife, and again poverty and wealth are negligible factors. Peace of mind is better than strife, though you have but a dry morsel to eat, but a crust of bread, instead of luxury and feasting. It is better to live in a garret or in a tent on the desert than in a mansion with a fretful or quarrelsome wife.

The next thing the sage exalts is **self-control**. One "slow to anger," who rules himself, is better than a powerful conqueror, the greatest of men in warlike times.

The last two references are to persons not qualities. Two persons are lauded, the **wise friend** who has the courage to point out your faults to you, and a friendly, **kindly neighbor**.

Plan for Our Meeting.

Get some boys and girls to commit these verses to memory. As each one is repeated, or as after the indicated groups of verses are given, the pastor may comment. Or the verses may be given out to older persons to read and give a brief comment—one minute long.

Let the pastor draw attention to the book of Proverbs as the essence of the experience of the race, as a guide for daily conduct.

* *

II. CAESAR OR CHRIST.

Matt. 6:25, 33; 22:21; Phil. 2:9-11; 1 Tim. 6:15; Rev. 1:5; 17:14; 19:16.

Expository Notes.

A local church in preparation for a special evangelistic campaign, made an every-member canvass of its parish. The visiting "teams" talked up the meetings to secure pledges of co-operation. One of the persons visited, expressed her general approval of the plans, but raised the question of timeliness. "I shouldn't think they would try to hold revival meetings now," she said, "when the people's minds are occupied with so many more important things" (alluding to the Red Cross and other patriotic and relief agencies). The words had slipped out inadvertently, and the speaker tried to patch up the situation as best she could. But what she had blurted out doubtless others of the same mind are holding back. There are other persons who are thinking that these other things related to the war must for the time take precedence over the affairs of the Kingdom—in short, that this is Caesar's day, not God's.

This is a mistaken view. It betrays an attitude toward Christ which degrades him from the supreme place, and reflects upon the Name which is above every name. There is an old saying that "war puts law to sleep"—inter arma silent leges—but war ought not, must not, and shall not put religion to sleep. Heretofore it has often proved to be the awakener of religion, and the present struggle for the release of the free peoples from the shadow of the German sword is such an awakening war. On America's part at least it is waged without selfish aims, without malice, and with as little "hatred" as a constable might have when collaring some disturber of the peace.

But religion is not only out of place in war time, it should have the supreme place. The spiritual outranks the temporal. "Is not the life more than meat?" The permanent outranks the passing. If the Church were some ephemeral institution, devised by man, it might stand out of the road and let the war-chariot speed past. But it is a divine institution, outranking earthly organizations, and it claims the right of way.

While the obligation rests upon every citizen to help win the war, and the country is responding with men and means, it must also be kept in mind that the ultimate destiny of human society is a beneficent democracy, made safe from insurrection and invasion by the fact that its ruling principles are those of Jesus Christ. The world has a long way to travel to reach that

goal. But there is no stage short of it where mankind can quite do without the policeman or the soldier. It follows that to multiply the number of Christ-centered lives is the supreme mission of the Church. The repair of loss and the relief of suffering, the Red Cross, the White Cross, the Blue Cross, come not before but after Calvary. They are bits of the true Cross, but they are not the Tree itself.

The towering pre-eminence of Christ is the thing which Christians must recognize amid the wrecks of time and the downfall of so many venerated institutions and ideas. Dr. John R. Mott said that the outstanding thought in the religious situation of today was "the absolute centrality of Christ." He would almost say that the war would be worth all it cost, if it made clear to mankind that Christ was King, and that only as individuals and nations accepted his sovereignty could civilization go forward.

If the revival is successful in making Christ King, the immediate result will be the quickening of every agency which is the expression of sympathy and good-will. But put first things first!—The Christian Advocate.

To the question of the most important thing, our references give the Bible answer. The life is more than food, the body than raiment—so is the soul more than the body. If one must render to Caesar the things belonging to his government, how much more should he be careful to give to God the services he desires, for he is the greatest potentate, he is the King of kings. His name is above all other names, king, emperor, kaiser, czar or president. They are to serve Him, not considering him as a source of power under their control.

Plan for Our Meeting.

Topics for discussion: What are America's aims in this war? How may she serve Christ while rendering the things that are Caesar's to Caesar?

III. THE TWO PATHS.

Psalm 1.

Expository Notes.

This brief psalm is placed here as a prologue to the whole psalter. It is a development of the thought underlying the book of Proverbs, that all will be well with the righteous and ill with the wicked. Its use of the word, scorners—scoffer R. V.—is another link with Proverbs. Its simple trust in God points to an early date for its writing before the invasions and captivity had brought doubts and questionings into the simple first faith of the Israelites. They believed that the good man had prosperity and the wicked, adversity—regardless of other conditions. Later, they discovered that while this might be true as a general tendency, practically, the situation was complicated by other conditions, and was strictly true only in a spiritual sense.

This psalm, with its two pictures of the good man and the wicked man, has been given the title of The Two Paths—the way of the righteous and the way of the wicked. It has also been called The Tree and the Chaff. There is a triple climax of triple terms in the opening statement. "Walketh," "standeth," "sitteth"—three terms of advancing intensity. One might accidentally walk by a group of wicked men, but he stops and stands with them of choice, and sits down to make them his permanent companions. Perhaps the same steps are suggested by "counsel," "way," "seat." The first is conversation, while "way" in the Scriptures usually denotes the course of life, and "seat" is permanent abode. The same increase is seen in "wicked," the general term in Hebrew; "sinners," habitual offenders; and "scoffers," those who ridicule all that is good.

The man is blessed who does none of these. "His delight is in the law of Jehovah." A modern writer has said if you would know a man you must look to the objects of his admiration. On this law "doth he meditate." It recalls Paul's advice to the Philippians, "Whatsoever things are true, honorable, just, pure, lovely, of good report—think on these things."

Such a man is like a tall palm thrusting its roots down beneath the irrigating channels which bring to it the life-giving water. It stands stately and green bearing its load of fruit; so what this man begins shall come to

successful completion. The word translated "prosper" is literally to carry through to a successful result.

Paul tells us of the fruit of the Spirit. He says, "The fruit of the Spirit is"—and then he names nine things. Was he not thinking of a palm tree with its great cluster of many dates?

Now we reach the second path, very different from the first. A stern negative stands like a granite post across this entrance. "Not so are the wicked." He is not like a tree but like the chaff—the lifeless, useless chaff, at the mercy of every passing breeze. The destruction of the wicked is often pictured in Scripture by the figure of the chaff scattered by a sudden gust of wind. So sinners cannot stand in the judgment—in any judgment, in any test of value and endurance which may come upon mankind.

The last verse consists of two members of a parallelism, both of which are incomplete. The missing phrases may be supplied from the anti-thetic line—Jehovah looks upon the just and the unjust. The difference in his countenance is due to the position of the one looked upon. He watches over the way of the righteous in guidance, and it is an everlasting way. He looks upon the way of the wicked in condemnation, and it shall perish.

Plan for Our Meeting.

Ask a boy or a girl to repeat the description of the first path, the way of the righteous, vs. 1-3, and another to read, or repeat, the second path, the way of the wicked, vs. 4-6. After each recitation let the pastor explain the words, and the oriental allusions, the palm tree, the irrigating channels, the oriental threshing-floor, the flat rock or a circle of hard earth on which the cattle tread out the grain, the winnowing of the grain, tossing it into the air from a shovel and the wind blowing away the light, dry chaff.

IV. THE SENSE OF WANT.

Matt. 5:3, 6; Isa. 55:1-2; John 7:37; Phil. 3:12-14.

Expository Notes.

All of these writers are expressing a sense of want, a feeling of lacking something obtainable, and a desire for something just beyond reach. The intensity of that desire is indicated by the fact that three of the writers use the metaphors of hunger and thirst, the strongest of the bodily desires; while the fourth uses the figure of the intense effort of the athlete in the race. We sometimes speak with disapprobation of discontent, thinking of it as an aimless and uncomfortable dissatisfaction with life and its conditions. But if the dissatisfaction is with conditions that may be changed, if it is an impelling force to aspiring action, then it is what the poet called "divine discontent."

The person who thinks he knows it all, never learns any more. The sense of want, of lacking something is an essential condition of effort.

On this feeling Dr. J. H. Jowett says:

Who are the poor in spirit? They are the people who feel poor because they have seen something exceedingly rich. They have looked upon something better than themselves. They have gazed upon something inexpressibly glorious, and they have become profoundly conscious of it. But there is more than this. There is not only a sense of want, there is a sense of hunger. They are contemplating an unfolding spiritual glory, and they are filled with aspiration to possess it. They are poor in attainment, but they are rich in prospective triumph. Yes, they have want plus hunger. They have poverty plus ambition. And so the poor in spirit are the people who lack and yearn for the things of the spirit.

They are poor in spirit, and the Master gives this conscious sense of want the place of first beatitude. "Blessed are the poor in spirit for theirs is the kingdom of heaven." The sense of want is the key to possession. The continued sense of want is the condition of progressive possession. The deeper the sense of lack the greater is the assurance of acquisition. To behold the glory of that which is not yet won, to feel the lack of it, to confess the want of it, to know one's self poor before it, to long and aspire for it—that is the primary secret of all spiritual growth and progress; it is the key and clue to the kingdom.

The people who have the conscious sense of want are the people who inherit kingdoms everywhere. The conscious sense of ignorance

is the primary condition of a growing scholar; his sense of possession. It is the man who is always looking for more who travels far. And so it is in every realm of human thought and action. The continued sense of want is the abiding condition of growing fullness.

In the realm of religion we cannot get on at all without a conscious sense of want. In this realm we can only be truly wealthy by continuing to feel ourselves poor. The sense of sin and incompleteness is the primary condition of salvation.

A hungry wistfulness for what is before us is the promise and guarantee of its attainment. To see something better than we have got, some grace finer than any of our graces—to see these, and to long for them, and to beg and pray for them, this is a sign of true royalty. It is a mark that one belongs to the King's household.

Now, let no one suppose that this sense of sin and spiritual poverty is associated with weakness and moral laxity. The poor in spirit are not poor-spirited. However strange and paradoxical it may appear, it remains true that the poor in spirit have always been the stalwarts of the race. Their very sense of sin and want, their conscious emptiness, gives God his opportunity, and he fills their souls with the mighty dynamics of his grace.

Plan for Our Meeting.

Topics for discussion: What have been the intense desires of our life? For which one are we most thankful? Shall we give thanks for possession or desire?

Thoughts on the Theme.

Dr. Charles E. Jefferson has a recent booklet entitled "The Land of Enough." Madge was a girl of sixteen who never had enough—the family did not have enough style, she never had enough to wear, she did not have enough money!

The night before Christmas, after a vain attempt to make her money cover the gifts she desired to give, she went to bed saying, "O for the Land of Enough!" That night she dreamed of offering her gifts to her parents and brother, but each turned away saying, "I have all I want;" "I don't care for it, I have enough." And so with all her friends and even the children at the orphanage—all had enough. With dismay she realized that she had really reached the Land of Enough—and the joy had gone out of life.

Upon this story Dr. Jefferson comments thus: Madge discovered that the crowning glory of a child is its enormous capacity for receiving. The wisest of teachers has told us that unless we become as a little child we cannot enter into the kingdom of heaven. The kingdom of God can be entered only by those who are willing and able to take the kingdom of God in. In other words, we are saved only by receiving. There is hope for everybody except the man who is satisfied. The Almighty dwells only in the heart that is contrite and humble. * * * *

The books say that everybody is completely satisfied in heaven. Possibly that is why we are not more interested in heaven. It is pictured with inhabitants whose felicity is complete. In popular theology heaven is the Land of Enough.

But the heaven described in the New Testament is endlessly interesting and exciting. It is a heaven of movement, and variety and climbing. Paul says that three things are going to abide—faith, hope and love. There we shall always be trusting in unseen realities, always anticipating good things not yet come, and always pouring out love upon those who need it.

It is life's very strangest paradox, that to be absolutely blessed, we must forever fall short of having enough!

RELIGIOUS REVIEW OF REVIEWS

CURRENT EVENTS AND LITERATURE USEFUL TO THE PREACHER

NEWS.

A check for \$435 was recently received from Antofagasta, Chile, by President Wilson, as president of the American Red Cross. It is the proceeds of an entertainment given in the English Club of that city, and will be used for Red Cross work in France.

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The Boy Scout holding the highest record for bonds sold is Fred Shelton, of Troop 1, Mayfield, Ky., who sold 324 Liberty Loan Bonds, aggregating \$24,750. He is a farmer boy, and obtained subscriptions for the bonds in the neighborhood of his home.

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One of the new chaplains recently appointed for the big army camp at Westfield, is Rev. Paul Moody, who will be the religious director of the 103d Regiment. He is a son of the late evangelist, Rev. Dwight L. Moody.

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For nearly 30 years the Eiffel Tower has been considered one of the world's prize white elephants. Thousands of artistic temperaments have been worried into frenzies because of the unartistic uselessness of the tower. But since the war began the French government has taken control of it and put it to invaluable use as a great wireless station, and it has paid for its existence over and over again. Now the great structure is to be blessed with a coat of paint. The job will require three months of labor and forty thousand pounds of paint.—Epworth Herald.

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Christians in India, boycotted by their Hindu relatives, are establishing industrial communities of their own, and by excellence in weaving, tailoring, tile burning and numerous other industries are proving the possibilities of self-support and independence.

Italians and the Church. In Italy: Ninety-seven per cent of the population in Italy is Roman Catholic. There are about 33,000 Italian Protestants. Of these some 23,000 are Waldensians, the rest being members of the Methodist Episcopal Church.

In America: The Presbyterians have 103 churches and missions among the Italians with 4,800 members and 8,000 pupils in the Sunday Schools. The Congregationalists support 12 missions and 17 preaching stations with 1,000 members. The Baptists have 65 churches and missions with 3,000 members. The Episcopalians maintain several churches with 1,600 communicants, and special Italian services in the large New York churches. The Methodists have 52 churches with over 5,000 members, 42 Sunday Schools with 3,100 pupils and 60 Italian speaking pastors.—**World Outlook.**

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The Federal Council will prepare topics for the Week of Prayer particularly adapted to the conditions of this country, instead of the subjects issued by the British Alliance.

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Louisiana Shuts the Door.

The door is shut to the Bible in great portions of Louisiana, and Roman Catholicism is responsible. If there is a menace to America as a home base for foreign missions, it is this thirteenth century Romanism of the 300,000 French and Italians in Louisiana, whose priests forbid their people to read the Holy Scriptures for themselves.

We are not speaking in vague theories; after seven years of earnest effort to put the Bible in Roman Catholic sections of Louisiana, we know from sad experience what we are talking about. Our colporteurs who go from house to house, offering Scriptures, are not only frequently insulted and ordered out of town, but sometimes actually driven from the door by having dogs set on them.—**Bible Society Record.**

A note from the treasurer of American Fund for French Wounded, Miss Anne Morgan, says: "The American Fund for French Wounded is the largest war relief organization in this country, excepting the American Red Cross with which we are co-operating. We handled and shipped 893,436 separate articles in August, entirely by volunteer workers. Each month the needs grow greater, especially now that our own boys are in France, and our hospitals there being enlarged to meet new conditions."

She also makes the following appeal to our readers and their friends:

"One novel feature of our section in the Allied Bazaar is the Parcels Post Booth. Everyone is asked to send us an article, worth about a quarter, by parcels post. These packages will be numbered and held as originally wrapped. Then, at the entrance to the Bazaar, will be distributed little numbered cards saying, "There is a package awaiting you at the American-Fund-French-French-Wounded section." Upon payment of a quarter, the package corresponding with the number on the card will be delivered."

Everyone will be satisfied by receiving the money's worth. The blind buying will prove an amusing attraction for our booth and a splendid source of revenue to the Fund, at trifling expense and trouble to the individual contributor. So please mail your package addressed Parcels Post Booth, American Fund for French Wounded, 20 West 23rd Street, New York City."

The Army and Navy Book Fund which D. L. Moody instituted years ago in connection with the Bible Institute Colportage Association of Chicago, is supplying gratuitously appropriate Gospel books, Scripture "portions," etc., to our "boys" of the army and navy. During the past five months nearly 100,000 copies of such books have been sent to the various camps, forts and warships, and the demand for more to be placed in immediate use is subject to generosity of Christian friends. The religious work director at Fort Riley says: "The boys read everything they get their hands on." An army camp secretary in Colorado writes: "We hand out those books with a personal interview." A chaplain on a war vessel remarks: "The great number of new men, most of whom are mere lads, just arrived from the wholesome influences of home, necessitates a special effort in the distribution of the gospel." Still another navy chaplain states: "I am following up the books personally." It is questioned whether Christian America ever had before such a unique opportunity for evangelism among young men, the "flower" of the nation.

The War-Time Commission of the Federal Council of the Churches of Christ in America recently sent a petition to the President, Secretary of War, and Congress, stating:

(1) That the churches request from the President, the Secretary of War and Congress the appointment of one chaplain to every twelve hundred men of the entire personnel of the U. S. Army.

(2) That these chaplains be provided as rapidly as possible for all forces now organized and those to be organized.

(3) That they be assigned so as to provide for the spiritual and moral welfare of the various units of the service, for base hospitals and other military hospitals, and for all camps in Europe.

(4) That in rank, pay and allowance, chaplains be placed on a par with the medical corps.

(5) That the churches consider that any discrimination in rank, pay and allowance of chaplains, or in the appointment and assignment of chaplains, as compared with other branches of the service, becomes in effect a discrimination against religion in the Army and against the Church, which they are confident the government does not desire to make.

"What are the church affiliations of the United States Congressmen?" is a question answered by The Voice, as follows: Through our pastor and in other ways we have information of the most intimate character regarding nearly all Representatives and Senators. The following is a tabulation of the church affiliations of 301 members of the lower house: Eighty-two or 27 per cent are Methodist; 57 or 19 per cent are Pres-

byterians; 31 or 10 per cent are Episcopalians; 26 or 9 per cent are Baptists; 24 or 8 per cent are Catholics; 20 or 7 per cent are Congregationalists; 21 or 7 per cent are of the Christian Church; 7 or 2 per cent are Lutherans; 4 or 1 per cent are Unitarians; 4 or 1 per cent are of the Dutch Reformed Church; 3 or 1 per cent are Jews; 2 Quakers; 2 Norwegian Lutherans; 1 True Life Church; 1 Mennonite; 1 United Brethren; 1 Christian Scientist; 10, no church relation, 3 per cent.

Fully 500 registered delegates attended the Congress of Inter-Church Federation Methods held at Pittsburgh, October 1-4, under the auspices of the Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America. Fred B. Smith, of New York, as chairman of the Commission, presided at the sessions.

FOOD.

Herbert Hoover, Federal Food Administrator, makes the following announcement:

The week of October 28 to November 4 has been selected for a nation-wide campaign to complete the enrollment of our forces in conservation of our food supply.

The harvest is now in hand, and we can measure the world's food resources.

The available supplies this harvest year are less than last year; the demand upon us is greater than last year, and from the last harvest we exported more than we could really afford. We can only meet the call upon us next year by savings and by substitution of commodities which cannot be transported.

The Allies are our first line of defense. They must be fed, and food will win the war. All Europe is on rations or restricted supplies. Only in our own country is each one permitted to judge for himself the duty he owes his country in food consumption, although the world depends upon us to guard and provide its food supply.

This is a duty of necessity, humanity and honor. As a free people we have elected to discharge this duty, not under autocratic decree but without other restraint than the guidance of individual conscience. On the success of this unprecedented adventure in democracy will largely stake the the issue of the war.

We are asking every householder, every hotel, restaurant, and dealer in foodstuffs in the nation to become a member of the Food Administration for conservation, and to pledge themselves to follow, as far as circumstances permit, the suggestions that will be offered from time to time as to measures of food savings.

For us there is no threat of privation. We wish only that our people should eat plenty, but wisely and without waste. Wisdom in eating is to make possible such adjustments in our food consumption, shipping and war necessities as will allow us to fulfill our duty in exports to our Allies. By elimination of waste we serve ourselves economically and morally.

I therefore appeal to the churches and to the schools for their assistance in this crusade; to all the organizations for defense, local and national; to all the agencies, commercial, social and civic, that they join the Administration in this work for the fundamental safety of the nation.

(Signed.) Herbert Hoover.

The slogan of the Food Administration is: Eat more corn and less wheat; more fish and less meat; and help feed the folks in need.

A Halt to John Barleycorn.

Ten years ago probably not one American in a million expected to see the day when the government, on 30 days' notice, would by its flat stop the making of whiskey for an indefinite period. Yet that is precisely what was done recently, under the provisions of the Food Control Act, while the country looked on in amazement. The greatest distilleries in the world—those at Peoria and Louisville—stopped the buying of grain, save in comparatively small quantities for the manufacture of alcohol for commercial and medicinal uses. These great plants have not been equipped for producing anything except whiskey. Experts tell us, however, that of all the grain that was taken by distilleries the

country over, only 40 per cent went into whiskey. This estimate would indicate a saving of 40,000-000 bushels of grain a year for food purposes. There need be no fear of a whiskey famine, for the stock accumulated by the distillers and store is described as enormous. Meanwhile, the government will continue the collection of heavy taxes on this stock, and its revenues from this source may be even greater than before the manufacture was stopped.—**American Review of Reviews.**

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The United States Food Administration is a new thing in our government. It is calling out the sacrificial spirit in the religious bodies of the country and the highest moral qualities in business men by its direct appeal to patriotic service. The Eastern Canned Goods Commission, after conference with the Food Administrator, pledged themselves not to engage in speculation in food products of any kind; to decline to buy or sell for any customer purchasing beyond his normal needs; not to hoard food products; and to load cars to their fullest capacity and urge their customers to do the same. They asked that the Food Administration license all commission merchants and others dealing in staple foods for the protection of the men who are observing the regulations and of the public. The commission houses represented agreed to work together for the protection of legitimate business and of the government in its purchase of supplies, to report anyone who in their judgment is evading the Food Law, and not to offer any futures of the packing of 1918 without further conference before January 1.

The Packers' Committee, after conference with the Food Administrator, approved of the government's placing the entire industry under license and declared its desire to co-operate with the Food Administration in working out war problems. The great packers of the country, Armour & Co., Swift & Co., Morris & Co., and the Cudahys of Chicago and St. Louis, are included in this compact; these men combined have power to prevent speculation, war profiteering and greed in the industry they represent. Nor have these leaders been dragged or dragged into this action. They have come to Washington at the invitation of the Food Administration as patriotic citizens, ready to aid the government in every possible way in the prosecution of a righteous war, and have assented to propositions that in ordinary times would have been regarded as chimerical.

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Some one draws attention in the Sheffield Independent to these striking facts as reported by Lloyd-George for the week ending May 17:

"Submarines destroyed twenty-seven British cargoes, mostly over 1,600 tons.

"Brewers destroyed twenty-seven British food cargoes, totaling 9,000 tons.

"The granaries of Canada were crammed with wheat waiting for British ships, but there were no ships to bring this people's food.

"The rum quay at London docks was crammed with casks of rum to last till 1920, but a ship arrived with 1,000 casks more."

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GENERAL. Why We Fight.

Dr. H. A. Bridgman, editor of the Congregationalist, in an open letter to a "thick and thin" pacifist," gives the following account of why we are at war:

Here are eleven nations, in most of whom in the last quarter of a century, humanity has on the whole been advancing. Whatever their faults—and they all have been at times mercenary, selfish and greedy—they have, broadly speaking, been moving on toward the goal of larger brotherhood, toward the ideal of substituting in industry, commerce and international relations reason, mutual forbearance and good-will for the power of the sword.

Opposed to them are four nations. Pre-eminent among these four is one, which during all these later years when Hague Conventions have been held, when a thousand agencies have been at work to bind the nations together, to lessen racial animosities, and to sweeten, broaden and ennoble the life of the human race, has been growing proud, hard and contemptuous, despising all others, thanking its God that it was not as other nations.

This is Germany's cardinal sin, which has given birth to the awful deeds of its armed hosts on sea and land in the war. Linked with this is Germany's evident belief that the ultimate power in the world is physical force, over-riding every consideration of honor or of pledged faith, or of decency or of humanity.

This I have come to see is the issue—not the fate of Alsace and Lorraine, not the control of the sea or of great trade routes on the land, not the vexing Balkan question, not the partition of Poland. Before all these collateral questions can be determined the world must decide whether it wants to go on into the 20th century under the hegemony of a nation the first article of whose creed is that might is right, and the second that military necessity or expediency justifies anything.

If there is any possible way at this moment other than the way of force of dislodging this idea from the German mind, I do not see it. What pure love might have accomplished if all of us who are now arrayed against Germany had been loving enough for sufficiently many years before the war, I can only conjecture. But sometimes a situation gets out of hand and beyond the control of the forces of love, as when rowdies are shooting up a frontier settlement or a bully terrorizes a school playground or a madman runs amuck in a community, or an obstinate son is destroying the peace of a home.

Under such circumstances I consider it to be the duty of the Christian to use force, and to use enough of it to clear away the underbrush so that love alone can again be sufficient to handle the situation without resort to weapons of any kind. Nay, more, it is love that is operating, or ought to be, through these weapons and instrument of defense and punishment. This holds good even to the sad conclusions of ending life, in the interests of the preservation of weak, oppressed and outraged lives, in the interests of generations yet to be born to whom life would prove a worthless gift if it had to be lived in a world that had reverted to the Dark Ages.

As we clip this statement of Dr. Bridgman's, we note in the daily newspaper a quotation of words written by the German Kaiser years ago:

From childhood I have been under the influence of five men, Alexander, Julius Caesar, Theodor Second, Frederic the Great, Napoleon. Each of these men dreamed a dream of world empire—they failed. I am dreaming a dream of the German World Empire—and my mailed fist shall succeed.

* * *

W. D. Haywood, Head of the I. W. W., Wrote:

"We are going to take over the industries some day for three very good reasons: Because we need them, because we want them, and because we have the power to get them. Whether we are ethically justified or not is not our concern."

A letter from James Rowan sent from Seattle, Wash., to Haywood, says: "We have the goodwill of the German people here and we feel that they are in sympathy with our cause. We do not call them Germans, however, but refer to them the same as others, the Fellow Workers."

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In Secretary McAdoo's appeal for subscriptions to the second Liberty Bond issue he gives these reasons for our being at war:

We fight, first of all, for America's vital rights, the right to the unmoled and unobstructed use of the high seas, so that the surplus products of our farms, our mines and our factories may be carried into the harbors of every friendly nation in the world. Our welfare and prosperity as a people depend upon our right of peaceful intercourse with all the nations of the earth. To abandon these rights by withdrawing our ships and commerce from the seas upon the order of a military despot in Europe would destroy prosperity and bring disaster and humiliation upon the American people.

We fight to protect our citizens against assassination and murder upon the high seas while in the peaceful exercise of those rights demanded by international law and every instinct and dictate of humanity.

We fight to preserve our democratic institutions and our sovereignty as a nation against the menace of a powerful and ruthless military autocracy headed by the German Kaiser, whose ambition is to dominate the world.

We fight also for the noble ideal of universal democracy and liberty, the right of the smallest and weakest nations equally with the most powerful to live and to govern themselves according to the will of their own people.

We fight for peace, for that just and lasting peace which agonized and tortured humanity craves and which not the sword nor the bayonet of a military despot but the supremacy of vindicated right alone can restore to a distracted world.

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PRUSSIAN RELIGIOUS TRAINING IN THE SCHOOL.

The perversion of Christianity in Germany to the militaristic cult is illustrated by the following incredible stuff from Spanuth's "Der Religionsunterricht." Instructions to teachers run thus:

"The Old Testament representing Israel as a battle state fighting for existence is of greater value than the New as a fund of ideas that bear on race and patriotism. Draw upon the Apocryphal Book of the Maccabees. Let the younger pupils study merely Old Testament stories, the older pupils learn the application of these stories to Germany in contradistinction, say, to France. Almost all the injunctions of the Decalogue may somehow be brought into relation to the war. Thus, First Commandment; How the soldiers and those at home fear God. Second, Prayer for victory and peace. Fourth, Religious service on the field of battle. Fifth, Authority and State and duties of citizens and soldiers to king and country. Sixth Commandment, Giving one's self for the country, Red Cross, First Aid. Seventh Commandment, The sacrifice that women make in Germany in giving their husbands to the cause (!). Eighth Commandment, Respect of property. Ninth, Our opponents' campaign of lies; fairness in judging the enemy. Tenth (Thou shalt not covet), Omitted (!). In the New Testament teach the life and letters of Paul—moral values such as courage, joy of combat, endurance, self-sacrifice. To avoid the danger of moral perceptions becoming blunted teach orderliness, discipline, moderation, truth, simplicity. Avoid craft, deceit, cunning, however permissible such may be at the front."—Record of Christian Work.

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BOYS AND SCHOOL.

Many boys this fall are growing impatient of their routine of school, and, if not old enough to enlist for the war, are desirous of going into business, thinking to help the country. Mr. Claxton, U. S. Commissioner of Education, urges boys to stay in the high school and, if possible, to go to college to fit themselves for future leadership. By so doing they are rendering the greatest possible service to their country.

Secretary of War Newton D. Baker says:

"The most useful thing a high school boy can

do is to finish his course, because the nation in the next few years will need all the trained men it can find. It follows that a boy should be training himself for a productive career, at the same time keeping his body especially fit for military service which he may be called upon to perform when he is old enough. He should certainly be preparing himself to understand the meaning of this great war and the reasons why America is fighting, and the kind of peace we and our allies mean to establish."

Colonel S. E. Tillman, Superintendent of the United States Military Academy, at West Point says:

"The importance of completing the high school is greater this year than ever before for the great majority of boys; only the most urgent conditions should withdraw any boy from school. In justice to the Government as well as to themselves they should finish their courses."

Dr. John H. MacCracken, President of Lafayette College, says:

"Because of the great destruction of educated men in the war, the world's need of educated men in the years immediately before us will be greater than ever. The world must be rebuilt; engineers will be needed to build it. New forms and policies of government must be devised; men liberally educated are the only ones who will be able to grasp the problems in all their fullness. Economic strife will be severe, only the trained mind will be able to win."

The present war is not a war merely of numbers of soldiers and sheer brute force. It is a war of trained men, "The American Boy" describes it as "a war that is fought largely by mathematicians, skilled mechanics, electricians, aeronauts, seamen, chemists, sanitation experts, surgeons, business men. Thousands and thousands of these educated leaders in the war have been killed or lost to the service through wounds; other thousands may be destroyed. Who will take their places if the war continues long? Certainly it will not be the boys who have dropped out of school."—The Christian Observer.

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The investigation of the diction of Ex-President Eliot's article in the March "Atlantic" on "The Case Against Compulsory Latin," discloses the curious fact that on the first page of his article he employs more than 125 words of Latin origin, thereby unconsciously supplying an argument against his own attack on compulsory Latin. Calling attention to the fact that more than sixty per cent of our vocabulary comes from the Latin tongue, a writer in the September "Educational Review" states that twenty years ago the Dorchester, Mass., High School established a commercial course in which neither Latin nor Greek was taught. The result was declared to be disastrous; five years ago Latin was restored to the curriculum and has already fully justified its restoration to its ancient heritage.—Zion's Herald.

Magazine Articles of Value to Ministers

The Century, October. 35 cents.

The University of Sing Sing, Frank Marshall White.

The German Plot and Democracy's Future, David Jayne Hill.

Living Off the Country, Robert E. Perry.

Northcliffe, Eric Fisher Wood.

The Atlantic Monthly, October. 35 cents.

Foolish Things the War May Stop, Fred C. Kelly.

What Booze Did to Me in the Twenties.

The Atlantic Month, October. 35 cents.

At Von Bissing's Headquarters, Vernon Kellogg.

The Magical Chance, Dallas Lore Sharp.

Financial Imperialism, F. C. Howe.

Auf Wiedersehn, Berlin! Adele N. Phillips and Russell Phillips.

Everybody's Magazine, October. 15 cents.

The Killing of Rasputin, Lincoln Steffens.

She Tackles the Job, Edward Hungerford.

John Mitchell, Mayor of New York, John Hard.

Harper's Magazine, September. 35 cents.

The Political Future of Germany, Kuno Francke and James M. Beck.

The Russian Revolution from a Hospital Window, Edith T. Hegan.

The Missionary Review of the World, October. 25 cents.

The Arab and His Haunts, Paul Harrison.

The World from Doleib Hill (Southern Sudan), Rev. Stephen Trowbridge.

Munsey's Magazine, October. 10 cents.

Sir Eric Gbades—England's Man of the Hour, Judson C. Welliver.

The Kaiser—the Greatest Autocrat in the World, Louis A. Springer.

Roosevelt—the Greatest Democrat in the World, Frederick M. Davenport.

The War Powers of the President, Frederic Austin Ogg.

Scribner's Magazine, October. 25 cents.

The Werewolf at Large, Henry van Dyke (former U. S. Minister to Holland).

The Mount McKinley National Park, Belmore Browne.

The World's Work, October. 25 cents.

Through the Louvain Inferno, Hugh Gibson, Secretary American Legation in Brussels.

Our Debt of Gratitude to France, Ralph W. Page.

HOMILETIC DEPARTMENT

BEST OF RECENT SERMONS

Rev. Sir W. Robertson Nicoll, LL. D., Rev. Rockwell S. Brank,
Rev. Chas. M. Sheldon, D. D., Rev. James M. Gray, D. D.

WAR TIME THANKSGIVING

REV. SIR W. ROBERTSON NICOLL, LL. D.

Text: "But rather giving of thanks." Eph. 5:4.

Thanksgiving is necessary for the completeness of prayer—as necessary as humiliation. But often it is very hard to give thanks. When our lives are cut in two by a great grief—a grief which we know can never be got over in this life—then it is hard to give thanks. Never was this experience so common in our land as it is today. We take from the books that lie nearest to our hands two examples. In a very moving book newly published, "Boy of My Heart," we read this:

"My husband comes along. There is something very odd about his step. And his face looks changed somehow; sharpened in feature and grayish white.

"How true it is that electric light sometimes makes people look a dreadful color!" I think as he comes nearer to me.

"I ran forward then to meet him.

"Where is Roland? Isn't he here? I thought I heard him come."

"And then for the first time I noticed that the boy's father had a bit of pinkish paper crushed up in his hand.

"Is that a telegram?" I cried eagerly, putting out my own hand. "Oh, give it to me! What does it say? Isn't he coming tonight?"

"One of my husband's arms was put quietly around me.

"No. It's no good of our waiting for him any longer. He'll never come any more. He was badly wounded on Wednesday at midnight, and he died on Thursday."

"For minutes that were like years the world became to me a shapeless horror of grayness in which there was no beginning and no end, no light and no sound. I did not know anything except that I had to put out my hand and catch at something, with an animal instinct to steady myself so that I might not fall. And then, through the rolling, blinding waves of mist, there came to me suddenly the old childish cry:

"Come and see me in bed, mother!"

"And I heard my self answering aloud:

"Yes, boy of my heart, I will come. As soon as the war is over I will come and see you in bed—in your bed under French grass. And I will say good-night to you—there—kneeling by your side—as I have always done."

"Good-night!

Though Life and all take flight,
Never Good-bye!"

Another and lesser though very real sorrow of these days, more even than of other days, is truly described by a well known novelist:

A retired ship's captain in a Suffolk village has during fifty-five years saved something like

4,000 pounds. He has put it into the local bank, and the bank suddenly breaks. A crowd has gathered round the building and he joins them, with his rugged, sun-burnt face as gray as ashes.

"Mates," he said, 'what is it?'

"Merton's is broke—Merton's is broke!" they answered, clearing a way for him to read the notice for himself. In Somarsh Captain Bontnor was considered quite a scholar. As such he might, perhaps, have deciphered the clerkly handwriting in a shorter time than he now required, but on the East Coast a reputation is not easily shaken.

"They waited for the verdict in silence. After five minutes he turned round and his face gave some of them a shock. His kindly blue eyes had a painfully puzzled, incompetent look.

"Yes, mates," he said, falling back into his old seafaring vernacular, forgetful of his best suit, "Yes, shipmates, as far as I rightfully understand it, the bank's broken, and there's some of us that's ruined men."

"He stood for a moment looking straight in front of him—looking very old and not quite fit for life's battle. Then he moved away.

"I'll just go and tell my niece," he said.

"They watched him stump away—sturdy, unbroke, upright—still a man.

"It's a hard end to a hard life," said the old woman who had suggested hope.

God does not ask us to behave as if our agony did not exist. When we are down in the new dust of a sudden blow he will hear our prayers though they are very imperfect. Chastisement for the present is not joyous, but grievous. It is enough if we can say, "It is the Lord, let him do what seemeth him good." It is enough if we can say, "I was dumb, I opened not my mouth, because thou didst it." Some may rise higher than that and say with Bunyan, "I felt the bottom and it was good"—firm rock from shore to shore. It will be very much in the circumstances, however, if we can speak to each other softly of a hope.

I. Nevertheless, the pattern shown us in the Mount is that not only of resigned submission, but of thankful submission. Said one in the Old Testament, "I will bless the Lord at all times." Said another in the New Testament, "In everything give thanks." It is not characteristic of human nature to be very thankful towards God. When things go well with us we very speedily forget what we owe, and imagine that our own hand and brain have brought us to the position we occupy. In any case, it is easy to be grateful under blue skies. Any mill will grind when the wind blows. The times perhaps when we are spontaneously

most grateful are those after we have escaped some great danger or have been delivered from some overwhelming fear. Then we are disposed to fall on our knees and bless God. We may even smile and weep to God's praise. But in the normal life these are not frequent experiences.

II. But Christianity points us on to giving thanks in everything, to blessing the Lord at all times. We are to bless him in all winds and weathers. We are to praise him for losses and for pains. Oh, how hard it is to obey! Martyrs have triumphed gloriously. The Three Children in the fiery furnace cried triumphantly, "O all ye works of the Lord, praise him and magnify him forever." But in all our lives small things to everyone but ourselves count for very much. Take the frequent, the very frequent, experience of disappointment. Most people are silent about their disappointments, and so they bulk more largely in our thoughts than in our speech. But think of what you know. Think of the heart set upon some particular blessing with its whole force. Think of how the heart looks and waits and works, with the one aim. Think of the happy days when there seems good hope of winning. Then think of what it is to lose sight gradually of the prize, to see it farther and farther off, then finally to lose it altogether. The faithful in such circumstances will school themselves in God and believe that it was best for them that they should not attain to what they coveted. They will accept their defeat. They will trust it is hard, however, to come to this.

Then how painful is a long, long, suspense, while we watch by the sick beds of the loved ones and every day see that the strength is ebbing and the eye growing dimmer. It is not easy to keep on blessing God. In the November of the human spirit, when all is cloudy and chilly, how hard it is to say with a resolute heart, "I will bless the Lord now and at all times." We are to give thanks in everything, not after everything, but in everything—in the very moment of the intensest pressure of our pain.

III. But surely however, the individual attitude of the believer should be one of thanksgiving. "Thanks be to God for his unspeakable gift." All our assurance is furnished and all our need supplied from the Cross of Calvary. It was prophesied by them of old time that the Christ would destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. But often we say, How can these things be? Oh, what a covering this has been! What mysterious grief, what unspeakable sorrow, what heavy doubts has the world passed through! The riddles and the mysteries have puzzled and perplexed us till we were often in despair. For mystery is hard to bear between those who love one another. They cannot endure it. They are grieved by it, vexed by it, till they begin to think there must be a failure of love. Well, we are not come to the end of mystery, though we soon shall. But the mystery is not what it used to be, since the day when the veil of the temple was rent in twain. There is so much light that the darkness is endurable. The appeal to faith is irresistible, and the sad heart hears it. The day is not far off

when we shall have fought our last battle of grief and fear, and then we shall see no longer in a glass darkly, but face to face. Meanwhile we are content to have, not merely our own dim reading of God, but the glory of God in the face of Jesus Christ.

Also we possess the past with its treasures. The kindness of youth, the helpful love and holy example that were given to us to succor us, the disclosures made to us from the beginning of the true kingly character of the Christian—how many are these benefits of the Lord? We cannot recount them. For the means of grace and the hope of glory we are to be thankful. We are to be thankful because the supernatural life abides in us, that life which seems sometimes on the very point of dying and yet does not die. It is best that our belief in the future world should not be a faith that helps us on special occasions, but a calm and settled habit of the soul. It is well if we are driven to this assurance by some great sorrow. But it is better that we should nourish the hope and the love and the faith that looks beyond the grave and know that many battles are not decided here and now.

A PRAYER.

I've labored in Thy vineyard, Thou dost know;

I've sold ten tickets to the minstrel show;

I've called on fifteen strangers in our town,

Their contributions to our church put down:
I've baked a pot of beans for Wednesday's spree,

An old-time supper it is going to be;

I've dressed three dolls, too, for our annual fair;

And made a cake which we must raffle there.

Now, with Thy boundless wisdom so sublime,

Thou knowest that these duties all take time;

I have no wish to fight my spirit's foes;

I have no time to mend my husband's clothes;

My children roam the streets from morn till night,

I have no time to teach them to do right.

But Thou, O Lord, considering all my cares,

Wilt count them righteous, also heed my prayers.

Our chicken supper bless and minstrel show,

And put it in the hearts of all to go.

Induce the visitors to patronize

The men who in our program advertise;

Because I've chased these merchants till they hid

When e'er they saw me coming—yes, they did.

Increase the contributions to our fair,

And bless the people who assemble there.

Bless Thou the grab-bag and the gypsy tent,

The flower table and the cake that's sent;

May our whist club be to Thy service blest;

The dancing party gayer than the rest.

And when Thou hast bestowed these blessings, then

We pray that Thou wilt bless our souls—
Amen.

On a stone in the cemetery in Chelsea, Mass., was the inscription:

"Agreeable to the memory of a noble loved one. She was not a believer in the Christian Idolitry." And I remarked on first reading it, "No, nor in Webster's spelling book."—
Zion's Herald

INTERRUPTED RELIGION

REV. ROCKWELL S. BRANK

Text: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matthew 5:22.

These words occur in that portion of the Sermon on the Mount where our Lord reveals the manner in which the stern ordinances of the Ten Commandments are to be interpreted in the light which he has brought into the world. In his new Kingdom a finer, more spiritual meaning is to be found in the laws of social relationship. He came not to destroy the law and the prophets, but to fulfill them, and his disciples must not look merely at the overt acts of violation, but must take into consideration the motive and spirit which lie behind the acts in the heart. "Ye have heard that it was said, Thou shalt not kill, and whosoever shall kill shall be in danger of the judgment." Very well, the State can lay its hands on the slayer only after he has committed the crime. But God looks deeper than the State. He can see the crime as fruit of an evolution from the original root sin of anger. They are one, related as seed and flower. He can discover in the willingness to think and to say of one's brother, "Thou fool," the broad, dark torrent of homicide, springing from the fountain-head of contempt. And our Lord states most vividly the tremendous influence which our relationship with men has upon our relationship with God.

I. I ask you to note, first how relationship with God affects relationship with men. "If therefore thou art offering thy gift upon the altar, and there rememberest that thy brother hath aught against thee."

The text presents the picture of a man, any man of us, approaching God by way of an altar and a gift. Now that is the true way to approach God. That was the way by which the men of Israel were to come to God in the tabernacle, and, later, in the temple. The first object which met the worshiper's gaze as he entered the tabernacle was an altar of burnt-offering whereon sacrifices of lambs and bullocks were to be made. The worshiper could not approach the holy place without first placing his gift upon the altar. And that gift was a slain animal upon whose head he had confessed his sins and by whose blood atonement was made for them. Those sacrifices were symbolic of the mightier offering which was to be made upon the rude and solemn altar to be set up on Mount Calvary whereon the Lamb slain from the foundation of the world shed his precious blood, that all men who accept him might have atonement for their sins, and might be forgiven and made righteous in the righteousness of God in Christ Jesus.

So the altar is the way of atonement, of confession, of reconciliation. There the gift of cleansed affections and a surrendered will are made and there the Lord accepts and seals and purifies his humble child.

But approach to God in such a spirit induces a right attitude toward men. When our hearts

are truly tender toward God they become tender toward our fellows. "And there rememberest that thy brother hath aught against thee." The altar is intended to be the place of such memories. Its associations are such as to take the mind back to its relationship with men. Have we come to the altar for the forgiveness of our sins? Has God aught against us? The thought naturally arises, Have my fellowmen aught against me? I have come for forgiveness, have I forgotten them? One great function of religion is to stir the conscience with regard to right relationship with men. Religion thus interfuses its powerful sanctions and forces into moral and social life. And this is as it should be. The nearer we are to God the nearer we are to man. Approach to God affects approach to man.

Therefore at the altar when our hearts are tender toward God we shall recall whether our relationships at home are all they ought to be. And in business relationship the same question will arise. Have all my contracts been carried out as though they were to be inspected by God? Have I given short measure, or have I practiced any deception, or have I been unfair in any bargain, or do I owe any man money or service, or have I failed to give any man his just due? Hath any man aught against me?

And the same question will arise with regard to my employment relationships. Do I pay my employes a living wage and give them proper and wholesome environments in which to live and work? Do they receive the Sabbath day which God has given them? Do I owe them aught? Or to turn the relationship around, do I give my employer all the worth of the money he pays me? Do I earn my salary? Hath my employer aught against me?

The same question will arise in social life. Have I failed to give my friend and neighbor, yea, my enemy, the justice and kindness which I owe him? Have I stolen his good name with my slanderous tongue? Have I snubbed him because he does not sail in the clear and limpid waters of my little social lake? Have I been proud and exclusive when I should have been humble and open-hearted to him? Hath any man or woman aught against me in social life?

And the same question will arise with regard to community relationships. Have I been a friend to the poor and the unfortunate? Have I not only given of my abundance to relieve their poverty, but have I striven to remove the causes which create poverty and misery and vice and sin? Hath any man aught against me?

And the same question arises with those wider relationships with the world. Have I done all my part toward the proclamation of the saving and civilizing truth of God in Christ to the men and women and children in destitute parts of this and other lands? My brother lives next door to me, and my brother lives across the sea? Hath any man anywhere aught against me? This is the question which arises at the altar, which rings insistently in our

consciences when we really approach God with penitent and contrite heart. And if there is not remembrance of our brother there at the altar, in our place of prayer, in our hour of devotion and worship, we may well question whether our relationship to God has any vitality or religion in it.

II. Note also, secondly, how relationship with man affects relationship with God. When our approach to God has had its desired and intended effect of turning our thoughts generously toward our fellowmen, our Lord teaches that in case we remember that our brother hath aught against us, religion suffers then and there a complete interruption, "Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

1. Now it is possible to proceed with our offering in spite of the memory that all is not well between us and our brother. The recollection arises out of this evil or that, but men proceed with their religious exercises. This is one of three possible courses. And perhaps it is the one most frequently followed. There are members of the church, confessed followers of Christ, who have much against them. Their relationships at home, in business and employment, in social and community life, are not what they ought to be. Their brother hath much against them, yet they maintain their religious forms and ceremonies. They go through all the motions of spiritual life. But there is no life in their motions. It is galvanic and mechanical. It lacks love and kindness. It knows no joy and peace of heart. It is narrow and petty. It has no broad river of benevolence and pity upon which other lives may float their little boats of need. It has only a meager and sluggish brook of religious service where no great good and generous emotions flow.

2. There is another attitude to be taken by the man who remembers at the altar that his brother hath aught against him. He may quit the altar for good. And some take that course. They tell us that they cannot be religious and live in this present world as things are now constituted. The relationships of men are so complex and cruel they cannot attend to the day's work and attend the altar also. Their conscience will not permit them so to do. So they take the easy way out of the difficulty and slip away from religion. They gradually abandon the church and the Bible and prayer and service, and soon they have drifted out on the world's broad ocean away from the Christ who died for them.

Well, one may recognize the candor of such a course without approving it. It is, however, the attitude of a weak rather than a strong will and conscience. One cannot refrain from a little pity for the man who steers thus. He lacks fortitude and moral courage. He cannot sacrifice himself. He has no deep and true love for God and truth. He takes the easy course of moral indulgence and self-pity.

3. The third course is that which our Lord recommends, nay, commands. When you remember at the altar of religion that your brother hath aught against thee, leave there

your gift before the altar, not permanently, but temporarily, and go your way, find your brother and be reconciled to him, pay what you owe, rectify what you have wronged, settle your accounts with him, bury the hatchet and smother the grudge, bring it about that you owe him nothing save to love him, and then come and take up your gift and make your religious offering with joy and peace. For then in being reconciled with thy brother thou shalt find thy reconciliation with God. Thine altered relationship with man will have altered thy relationship with God. Having forgiven and having been forgiven, thou shalt come to the altar and find the forgiveness of thy Heavenly Father. And thou shalt not find it otherwise. "For if ye forgive men their trespasses, your Heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

So, my brethren, we see the mutual influences between human and divine relationships. Religion without ethics and ethics without religion are equally impotent. They are the two wings of the eagle of aspiration. Let either be broken, and flight becomes impossible. They are like the mutual relation of the boiler and condensing engine. So do religion and morality interpenetrate and bless one another. Let us practice both. Let us not be deceived that we can get along with either one. Let us reflect how lame is our walk when either leg is broken. Let us love God with all our heart and man with all our soul. And let us give both God and man all the duty we owe, that we be indebted to neither and that our religion shall be such that our fellowmen shall always be remembered and our morality such that our gift on the altar shall be acceptable to our Father in Heaven.

A DENOMINATIONAL CATECHISM.

There are many people in every church who do not know much about the history of their denomination or its present activities. This may seem a small matter to some but in reality it is vital.

We have before us a small eight-page paper called "The Plymouth Rock." It is printed in Charleston, South Carolina. It is published by the Congregational Brotherhood of Plymouth Church. The pastor's name is Abraham Lincoln DeMond and he edits the paper.

The fifth page is a "catechism" and the first paragraph tells why it is published. "This catechism is designed to be helpful to our colored Congregational Churches." The first question is, "How many Negro Congregational Churches are there in the United States?" Answer, 175. The whole page is devoted to questions and answers and when one has finished reading he has in his possession just exactly the information he needs.

We have taken this much space to say that we believe no better thing could be done by any church than to convey information that way. It reaches the people and remains in their minds. It will require some effort but everything worth while does.

A THANKSGIVING DAY SERMON

REV. CHARLES M. SHELDON, D. D.

Text: "I have learned, whatever my outward experiences, to be content." Phil. 4:11.

A superficial view of the outward world creates a superficial view of the inward world of man; and at no time in history has there been more danger of this than at the present. The world is greed-mad. Amusement and pleasure-loving tread the very walk of the Lord's house. Divorce and infidelity threaten the foundations of the home. Vulgarly and coarseness cheapen the recreations of the young people. False definitions of patriotism and country create selfishness and race prejudice; and it is easy to say what a good man in my own church said to me the other day: "What is there to be thankful about in such a world as this? What hope is there for such a world? It is getting to the place where it is worse every day; it is retrograding. The President's proclamation is a farce. So are the proclamations of the governors of the states. They contain words, but what else? How can a man be thankful in a world that is going to pieces?"

But, in the first place, the world is not going to pieces; that is, if we believe in a great and loving God, we cannot believe he created a universe for the purpose of letting it be destroyed, the final end of all his creative power. And it is not possible to think that Jesus Christ is going to fail in his power to "draw men up to himself." If we look far enough ahead we must see victory, not defeat, for God, in the final accomplishment of a better world and in the conquering power of his Son.

To test the thankful spirit in my own parish, I asked twenty-five or thirty men and women in every walk of life, from laborer to college professor, to give the one reason why they were thankful this year. The answers, honestly given, may indicate similar answers that a majority of Christian people might give. For health and a good husband. (This answer was given by six persons.) The joy of Christian living. I am thankful for opportunity for service. Thankful for my friends. Thankful for hope. Thankful for free speech. I am thankful for an awakened interest in Christ as a personal Saviour, and a new belief in spiritual realities. Thankful each day for my hope in Christ and eternal life. I am thankful for the church, that is, broadly speaking, for what the organized church and its people have done and are doing for me. Thankful for the happy home life—love of wife and children—and the ever-present love of the Father, who has been with me and my loved ones this past year, giving us comfort in bereavement, and supplying our daily needs. I am specially thankful that my children are doing so well, and that one of them has chosen the Christian ministry this year. Thankful that we live only a day at a time, and that with every day is provision for its need. Thankful for work, health, and Christian friends. Thankful for the love of Christ. Thankful I can attend the worship of God without opposition. I am thankful for a worth-while place to work, and for a full recognition of my efficiency by those

who have the right to judge. Thankful that God shows me my weaknesses and helps me to overcome them. I am thankful for the companionship of those who are working with me in Christian effort. I am most thankful for the ability to perform my daily duties. Thankful for the love of friends and of the heavenly Father. I am thankful for the satisfactory conditions in our own land compared with those elsewhere. Thankful for an increasing consciousness of the guiding presence and love of God. Among other good things that have come to me this year, I am very thankful for the help that has come to me through our own church.

These are what might fairly be called average reasons for thanksgiving. They might be given by any similar number of people in any state of this union. But aside from the fact, it is interesting to note these facts about the answers:

Not one of the answers bases the reason for thankfulness on outward physical conditions except in the matter of health of the body. The real reasons for thanksgiving are within a higher realm. This does not mean that the health of the body is a small affair; it only indicates the eternal truth that our best sources of contentment and happiness are conditioned on our right relation to God and his righteousness.

No one of the persons giving a reason for thankfulness was thankful because he was rich, or handsome, or talented. I wonder if those who would fall into that catalogue would give such facts as the greatest reason for thankfulness.

The largest number recognized the divine hand in human affairs. In other words, real thanksgiving always includes a thought of the other world. It is a sure sign of the proof of the divine, for when man is at his best, when he is most normal, he involuntarily thinks of God as a partner in his best life, and looks to him as its first cause.

There are, therefore, conditions to a thankful spirit, which we may well consider. A few weeks ago two men, rivals in the sale of motor cars, ran over and killed a man on one of the main streets of Topeka. They knew they were breaking an ordinance of the city in speeding. They knew they were risking the lives of pedestrians in breaking the law. And yet, in their selfish disregard of others' rights, they broke the law and committed manslaughter. An innocent young life was wiped out and a happy family circle broken.

Such men cannot know a thankful spirit until they fall on their knees and confess their sin against humanity. A thankful spirit cannot exist in a guilty conscience.

The thankful spirit cannot exist unless there is a right sense of proportion of values. The people who are basing their happiness on riches, or talent, or things, are, as a rule, the most discontented people in the world. A case came up in a divorce court recently where a man applied for a separation on the ground that his wife insisted on having a new model

of an automobile every year. She wanted to keep up with the procession in society in high life, and was unhappy and discontented unless she could have the most expensive article to be bought, regardless of any real need. Such people cannot be thankful; their sense of thankfulness is buried under an exaggerated sense of the value of things.

I have never yet found a thankless person among the welfare workers of the world. It makes no difference what their privileges or sufferings. Take, for example, the case of Dr. Ussher, the hero of Van, in Turkey. During the massacres he lost all his possessions, the accumulation of seventeen years. Then his wife died of typhus fever, and he himself nearly died of the same disease. Stripped of home, property, and the dearest human friend, he is today a thankful man because he is spared to give his life for the relief of the Armenians and Syrians. You can not reduce such men to despair. They have learned, in the love of mankind, to be content, no matter what their outward experience.

The trouble with a great many people lies in their superfluity of things. Ask the people in your town who are discontented to go and sit down in a crowd on the State House steps, or in the courthouse square, and then take note of them. It will not be a guess to say that the majority of these people have come out of the biggest houses in town. They have money. They are well dressed. They have things, but they are not content; they have too much.

It would be a blessing to thousands of people in this country if they were compelled to live the simple life; reduced to sheer essentials; made to see life through the eyes of Life. The beauty of real life, the beauty of a few things,

those that really minister to soul need, is never known to the grossly rich; that is a happiness denied them; it is the penalty for over-acquisition. Some day the world will learn the eternal lesson the Master taught—"A man's life consisteth not in the abundance of the things he possesseth." The Greek word for "abundance" is really a word which means "more than enough"—a superfluity. Rendered by Weymouth's New Testament in modern speech, it reads, "Take care, be on your guard against all covetousness, for no one's life consists in the superabundance of his possessions."

What was the secret of the great apostle Paul's contentment? How could he say as he did so often, "In all things give thanks." He had found the essence of life. At the heart of it stood a divine Redeemer. There was a remedy for sin, and a forgiveness for sinners. There was eternal life. The resurrection played the largest part in Paul's optimism. He saw far ahead of flogging and imprisonment and shipwreck and death. No matter what happened to him—tossing on a plank in the open sea, lying half dead under the stoning of his enemies, chained to his jailer in prison, his soul sang its undying song of thanksgiving. When he stood up on the deck of the wheat ship during the great gale and urged the crew to take food, he found time on the slippery floor to give thanks to God before he ate; and yet many people, and some in our churches, live such busy and self-centered lives that they do not find time to thank God for the food on the table in their homes.

The world needs to learn the lesson of contentment and thankfulness from Paul. "Thanks be unto God for his Unspeakable Gift."

FOR THE CLOSE OF THE YEAR

REV. JAMES M. GRAY, D. D.

Text: "There is but a step between me and death." I Sam. 20:3.

David was mistaken when he spake these words to his dear friend Jonathan. To be sure, he was greatly put to it for his life. Jonathan's father, King Saul, was hunting and persecuting him in every place. Three times had he barely escaped the point of Saul's javelin. But what of it? Had not the God of Truth, whom he served, sworn unto him that he would sit on the throne of Israel? And was he not able to perform that which he had promised?

No, David, it was a lack of faith on thy part to speak thus. And yet it would not be a lack of faith on our part to do the same. Who of us has a specific promise of life beyond the present moment? Some wise man has likened the individual's existence to drawing water from a concealed reservoir whose resources are absolutely unknown. The supply may last a long while, and yet the next draught may exhaust it. One can only wait and see.

I. In the light of this fact should not our daily conduct be qualified and softened just a little? If we were to die tonight, how sorry some of us would be for some of the uncharitable thoughts we have harbored, the hard speeches we have expressed and the disagree-

able and hurtful things we have done! How we would like to know we were forgiven! How we would like to call to our bedside some one far away, and say a word of explanation or conciliation that we have failed to say! Is it a deed of kindness we should have done? A neighborly lift we might have given? An honest debt that should have been paid? A wrong of some kind? Oh, it never will be done now. How sad, how sad!

And when you come to think of it further, though you may live to do this thing, the other party may not live. There is but a step between him and death, as well as you. Your disposition in this matter may change, but he will be beyond your reach. Why not do it now?

II. If "there is but a step between me and death," then is there not some adjustment of my temporal affairs which it is desirable for me to make? What about a future provision for those dependent on me? We may not be able to lay by very much in the savings bank; but what about life insurance of some kind? "Is it wrong for a Christian to insure his life?" is a question sometimes asked, but it is difficult to see how it can be wrong. Paul wrote to Timothy that "If any provide not for his own, and especially for those of his own house-

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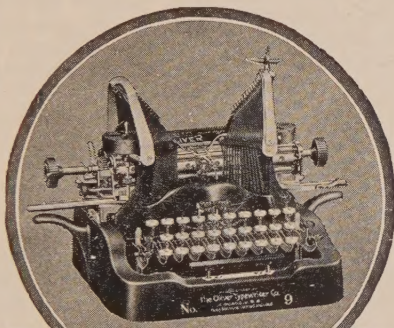
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hold, he hath denied the faith, and is worse than an infidel." Life insurance was not in his mind, of course; but does it not look as though the principle was there?

III. And then here is another adjustment to be made. Some time ago there was a sale of autographs in Paris, and two men, one much younger than the other, bid actively against each other for the possession of a certain letter. The younger at length obtained it at a high price; when the older, approaching him, said: "Sir, I only wanted that to destroy it, for it compromises a man who was my friend." To which the younger, with tears of gratitude in his eyes, replied: "And, sir, I desired it for the same reason; for its author was my father."

Have you any writing in your possession that ought to be put out of the way? It may not benefit any one in the least; yet its publicity after your decease may work a good deal of mischief to perfectly innocent people. You will seriously consider this, if you are a right-thinking man, not to say a Christian.

IV. And what about making your will? Tiffey was right when he told David Copperfield: "There is no subject on which men are so inconsistent and so little to be trusted as that of making their wills." The interest of the pulpit in this matter lies in the fact that the Lord's cause depends so much on the wise and liberal benefactions of those on whom he has bestowed wealth. And by the Lord's cause is meant not merely interests social, educational and charitable, but those distinctly evangelical. The rich people of the world will give for research in hygiene and sanitation, and for the promotion of secular schools and colleges; but the redeemed should give to promote the knowledge of redemption and glorify the Redeemer. It is lamentable for a professing Christian to have lived a lifetime without applying any appreciable portion of his income to advance the Gospel; but for him to die in the neglect of it shows not only a lack of interest, but a lack of faith.

V. In the next place, if "there is but a step between me and death," should it not diminish my concern and limit my love for the present world? By this is meant the aims and methods, the spirit and the motives of the world as evinced in its business, its pleasures, its customs and its ambitions. Alas! how many are altogether overborne by these things, to the neglect of that better part which can not be taken away!

Think of its foolishness. "This night thy soul shall be required of thee; then whose shall these things be which thou hast provided?"

And not only its foolishness, but its peril. As a heathen moralist once said, we are like passengers whose ship has gone into port for a few hours, and while wind and tide favor, and the pilot calls us to come aboard, we are loitering on the shore, gathering shells and pebbles until the ship sets sail without us.

We need not be an ascetic like John the Baptist, a misanthrope like Jonah, a melancholic like Hezekiah; turning our face to the wall, and chattering like a crane or a swallow at the thought of death; but why be an Esau, selling our birthright for a mess of pottage?

Let us enjoy life, and value it as God's pres-

ent blessing to us. Let us be truly interested in it, out of regard to him. Let us seek to prolong our life as a Christian duty, and to improve ourselves physically, intellectually, socially, financially, in every legitimate way open to a Christian. But let us be the Christian in the whole of it! Let us remember that "the world passeth away and the lust thereof," and that "the love of the Father is not in him" who loveth the world—that is, who loveth the world more than he loveth the Father.

VI. In the next place, if there is but a step between me and death, am I prepared to take it?

Death is a disagreeable experience to anticipate. Have you ever met a person who liked it? Does not our whole being shrink back at the thought of it?

But why? Physical suffering? No; many die without pain. They are unconscious at the moment, or they are graciously and almost miraculously sustained by divine power.

Is it perplexity and doubt as to what is beyond? No, an unseen Hand has provided for us here, and it is presumable that he will not desert us there. If we were welcomed into this world, why not into that which is to come? If foresight and preparation anticipated our advent on earth, why not have the same confidence as to our advent somewhere else?

No, "the sting of death is sin," and that is why men abhor it. They are not troubled at the thought that "it is appointed unto men once to die," but that after this is the judgment.

But just here comes in the thought of Jesus Christ, who came into the world to "deliver them who through fear of death were all their lifetime subject to bondage."

One summer day, a farmer up in the country got stung by a bee and I tried to comfort him. "Well," said he, "there's one thing that brings me a good deal of satisfaction anyway; that bee'll never sting another man!" "Why," I replied, "did you kill it?" "No," said he, "but don't you know that a bee has only one sting, and that when it stings a man, it leaves the sting in him?"

That fact of natural history had escaped me, but it was brought to my attention just in time to apply it to my farmer friend, who was unsaved.

Let me apply it now. "The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through our Lord Jesus Christ." He tasted death for every man. "All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all." "He that believeth and is baptized shall be saved."

Death may alight on such a one, but there is no sting in it for him. Its power to torment is gone. It is no longer the jailer of the grave, but the porter that opens the gates of paradise.

But what is it to believe on the Lord Jesus Christ? Oh, what a vital question this is, and how many there are who want it answered! "If I only knew how to believe!" is the expression of so many anxious hearts.

(Continued on page 162.)

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MONDAY-YOUNG
TUESDAY-
WEDNESDAY-
THURSDAY-
FRIDAY-
SATURDAY-
SUNDAY-
SERVICE
P. 10:30
PASTOR
D. CRIES
ACE
2:30-P.M.
6:30
7:30

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